The Relief Society Magazine

First Relief Society Meeting
Nauvoo, March 17, 1842

29 NO. 3

MARCH, 1942

RELIEF SOCIETY
Centennial Supplies
NOW AVAILABLE FOR PURCHASE

OFFICIAL CENTENNIAL SEAL

The official centennial insignia has been beautifully reproduced in the Relief Society colors, blue and gold, on gummed seals the same size as the reproduction above. These are suitable for use on programs, booklets, letterheads, invitations, placecards, and for similar purposes in connection with centennial celebrations, or for other purposes during the centennial year. Price, 10c per 100, postpaid. Not available in lots of less than 100.

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These two songs are punched to fit the loose-leaf RELIEF SOCIETY SONG BOOK.

RELIEF SOCIETY SONG BOOK

The third edition of the RELIEF SOCIETY SONG BOOK has just come off the press. This book is exactly like the two former editions with the addition of three new songs—the two centennial songs listed above and a new hymn, "O Father, Keep Us We Pray." The price of the new book including the three new songs is $1.00, postpaid.

BINDER FOR RELIEF SOCIETY MAGAZINE

This is a substantial, well-made binder, into which a total of twelve single copies of the Relief Society Magazine may be inserted or removed at will. This binder is covered in blue Fabrikoid, with the title "Relief Society Magazine" stamped in gold. This binder is a great convenience to Relief Society officers, class leaders, and other subscribers desiring to keep a current year's issue of the Magazine together. Price 75c, postpaid.

All articles listed above are obtainable only from

General Board of Relief Society, 28 Bishop's Building, Salt Lake City.

RELIEF SOCIETY
Centennial Personal Souvenirs
NOW AVAILABLE FOR PURCHASE

CENTENNIAL COMMEMORATIVE PLATE

This pottery plate, 10½ inches in diameter, depicts the first Relief Society meeting held n Nauvoo, March 17, 1842. Brown is the predominating color of the design on this beautiful vory plate, with costumes in a variety of colors. The plate is bordered with gold-colored vheat heads. The inscription on the back gives information as to the organization, scope, nd purposes of Relief Society. Price $1.50, postpaid.

OFFICIAL RELIEF SOCIETY PIN

No. 1 Pin of blue baked French hard enamel and 24 carat gold-plated. Price $1.10, postpaid.

No. 2 Pin of blue baked French hard enamel and 10 carat solid-gold front (gold-filled), vith 24 carat gold-plated back. Price $1.80, postpaid.

Both pins are identical as to design, size, and coloring. Although issued as a feature f the centennial year, this pin bears only the organization date, 1842, and will therefore be ppropriate for use after the centennial. These prices include Federal excise tax.

OUR LEGACY
RELIEF SOCIETY CENTENNIAL ANTHOLOGY OF VERSE

This 329-page book contains poems selected from the writings of Latter-day Saint women om 1835 to 1942, including all the prize poems designated in the annual Eliza Roxey Snow lemorial Poem Contest. The relatives of those whose poems are included in this anthology vill be especially interested. Price $1.50, postpaid.

CENTENNIAL COMMEMORATIVE BOOK

A special centennial commemorative book will be issued by the General Board about May , 1942. This book, consisting of 96 pages, size 9x12 inches, will set forth in picture and story he history of Relief Society from its beginning to and including the general centennial ob- ervance. The book will be bound in a blue paper book cover with its title, "A Centenary of elief Society," and the centennial insignia stamped in gold. The price of the book will be ifty cents per copy.

Members wishing to be sure of obtaining a copy may place advance orders for this book vith their local Magazine representatives or with the office of the General Board, which will be lled in the order in which they are received. Orders cannot be accepted without the remittance f fifty cents per copy. A special gift card will be sent with all copies of the book designated s gifts. This valuable book will make an unusual and particularly appropriate Mother's Day ift.

All articles listed above are obtainable only from
General Board of Relief Society, 28 Bishop's Building, Salt Lake City.

The Relief Society Magazine

Monthly Publication of the Relief Society of the Church of Jesus Christ of Latter-day Saints

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RELIEF SOCIETY MAGAZINE

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Vol. 29 MARCH, 1942 No. 3

Contents

SPECIAL FEATURES

The Female Relief Society of Nauvoo—Back of Frontispiece ... Eliza R. Snow 149
Prophet Joseph Smith ... 150
"I Now Declare This Society Organized" ... Joseph Smith 151
First Presidency ... 152
Message—First Presidency ... 153
Council of the Twelve ... 154
To the Members of the Relief Society—From the Council of the Twelve ... Pres. Rudger Clawson 155
Council of Seventy ... 156
Message to the Relief Society—From First Council of the Seventy ... Elder Levi Edgar Young 157
Presiding Bishopric ... 158
Message to the Relief Society ... Presiding Bishopric 159
Church Welfare Committee ... 160
To the Relief Society Organization—From Gen. Church Welfare Committee ... Henry D. Moyle 161
The Promise of the Gospel ... President David O. McKay 162
Relief Society General Presidents ... Annie Wells Cannon 166
The Rise of the Women's Auxiliaries ... Clarissa A. Beesley 171
The Joy of Progression ... Leah D. Widtsoe 177
In Retrospect—Chapter III ... President Amy Brown Lyman 182
Prize-Winning Story (Third Prize) Relief Society Centennial Short Story Contest ... 190
The Relief Society Magazine Honor Roll ... 213

FICTION

Men Must Work ... Vera Hinckley Mayhew 190

GENERAL FEATURES

Editorial: Anniversary Thoughts ... President Amy Brown Lyman 196
Relief Society Passes Membership Goal ... Belle S. Spafford 197
The Cover ... 149
Happenings ... Annie Wells Cannon 198
Notes from the Field ... General Secretary-Treasurer, Vera White Pohlman 199

POETRY

Morning Prayer ... Norma Wrathall 176
Mary-Martha Am I ... Courtney E. Cottam 212
Symbol ... William A. Forsyth 222

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The Female Relief Society Of Nauvoo

What Is It?

(Published in the "Millennial Star," October 1842)

It is an institution form'd to bless
The poor, the widow, and the fatherless;
To clothe the naked, and the hungry feed,
And in the holy paths of virtue lead.

To seek out sorrow, grief, and mute despair,
And light the lamp of hope eternal there;
To try the strength of consolation's art,
By breathing comfort to the mourning heart.

To chase the clouds that shade the aspect where
Distress presides, and wake up pleasures there;
With open heart extend the friendly hand,
To hail the stranger from a distant land.

To stamp a vetoing impress on each move
That virtue's present dictates disapprove;
To put the tattler's coinage scandal down,
And make corruption feel its with'ring frown.

To give instruction where instruction's voice
Will guard the feet and make the heart rejoice;
To turn the wayward from their recklessness,
And lead them in the ways of happiness.

It is an order fitted and design'd
To meet the wants of body and of mind;
To seek the wretched in their lone abode,
Supply their wants, and raise their hearts to God.

—Eliza R. Snow.

The Cover

THE Relief Society souvenir centennial plate is reproduced on the cover of this issue of the *Magazine*. The design of the plate is a copy of an old etching of the organization meeting of the Society, showing Joseph Smith, John Taylor, and Willard Richards, and the eighteen charter members. Cover arrangements are by Evan Jensen.

Pictures of the First Presidency and Council of Seventy are published through courtesy of *Deseret News*; the Council of the Twelve through courtesy of *Salt Lake Tribune*.

PROPHET JOSEPH SMITH

Organizer of Relief Society, March 17, 1842, at Nauvoo, Illinois

The
Relief Society Magazine

Vol. 29 MARCH, 1942 No. 3

"I Now Declare This Society Organized"

—*Joseph Smith*

MARCH 17, 1842, in the Lodge Room over the Joseph Smith store the Prophet Joseph Smith uttered words that initiated a new day for Latter-day Saint women when he said: "I now declare this Society organized with president and counselors according to parliamentary usages."

Addressing the eighteen women assembled on that memorable occasion, Elder John Taylor said that he "rejoiced to see this institution organized according to the law of Heaven . . . and to see all things moving forward in such a glorious manner." He prayed that "the blessings of Heaven might rest on this institution henceforth."

Throughout the past one hundred years, tens of thousands of women have rejoiced that this Society was organized. They have seen it move forward in a glorious manner, blessed of Heaven.

Today it stands on the threshold of its second hundredth year with a membership of over 113,000 women grateful for the heritage of the past and eager to lend their strength to a great and glorious future.

Message

From The First Presidency

TO the members of the Women's Relief Society of the Church, we send our greetings and blessings.

We thank and praise our Heavenly Father for the century of great achievement which has given glory to your life.

The Prophet Joseph himself established your Society for "the relief of the poor, the destitute, the widow and the orphan, and for the exercise of benevolent purposes," for "it is natural for females to have feelings of charity and benevolence." He promised that "knowledge and intelligence shall flow down from this time henceforth," knowledge that might "extend to all the world." He admonished that you were "not only to relieve the poor, but to save souls."

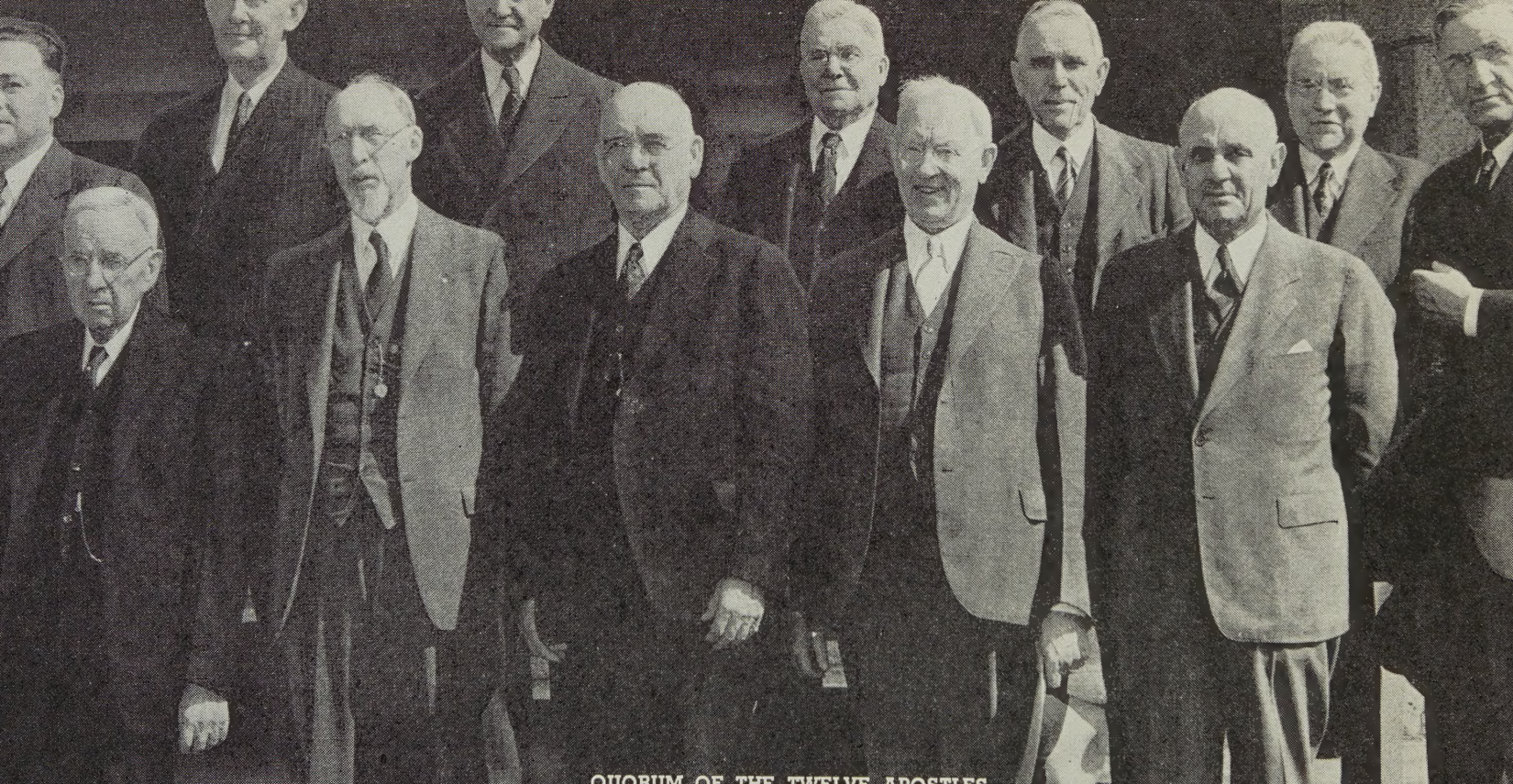
For one hundred years you have walked along the paths the Prophet laid out for you. Your service of unselfish devotion, your loyalty to the priesthood, your love for the unfortunate, and your ministrations to the downtrodden, have made prophecies fulfilled of the advice, counsel, and exhortations of the Prophet; for you have nursed those who were sick, cared for those who were called home, comforted those who mourned; you have fed those who were hungry, clothed those who were naked, warmed those who suffered from cold. You have sustained those whose souls were weary; you have enheartened those whose hearts were heavy.

The prayers of thanks and gratitude voiced by the poor whom you have succored have ascended to the Lord as sweet incense from a holy altar. The Lord has smiled down upon you and blessed you. He has accepted your labors as service to His Cause and for His eternal glory.

May the Lord will that in the century which is to follow, your sisters who come after you may go along the paths you have trod. May they place on still higher planes the devoted service you were organized to carry on. May the Lord bless them even as He has so abundantly blessed you. May the graces of rare womanhood and glorious motherhood which have adorned you radiate from them undimmed. May they too fight the good fight and keep the faith, that eternal glory and exaltation shall be theirs. May they likewise, in the very highest and truest sense, live the admonition of James, showing to the world that "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep themselves unspotted from the world."

May the Lord protect, preserve, and bless you always that His people may be strengthened and rejoiced to their salvation and exaltation.

HEBER J. GRANT
J. REUBEN CLARK, JR.
DAVID O. MCKAY



QUORUM OF THE TWELVE APOSTLES

Front row, left to right: Rudger Clawson, George Albert Smith, George F. Richards, Joseph Fielding Smith, Stephen L Richards, Richard R. Lyman.

Back row, left to right: Harold B. Lee, Sylvester Q. Cannon, Albert E. Bowen, Charles A. Callis, Joseph F. Merrill, John A. Widtsoe.

To The Members Of The Relief Society

Greetings From The Council Of The Twelve

By President Rudger Clawson

THE Council of the Twelve Apostles congratulates you on the centennial anniversary of the organization of the Relief Society.

After one hundred years of faithful service the Society stands firmly and indispensably established as an integral part of the machinery of the Church. The Church is so organized by divine wisdom that every member is expected to find some useful duty to be performed, not only for his or her personal salvation, but also for the good and benefit of the Church and our fellow men.

The Lord has placed upon the men the responsibility of Priesthood, with all its ramifications and requirements. It is the duty of the Priesthood to direct the organizations of the Church, their spiritual development, and the work of proselyting among the nations of the earth, that the righteous may be gathered out. To the women, responsibilities are given, suited to their more refined, sympathetic and charitable natures, which find expression more nearly in and through the activities of the Relief Society in caring for the poor, the needy, the sick and those who are in distress and called upon to mourn. This sympathetic and helpful labor our sisters are better qualified to impart.

While this wonderful charitable organization, in the lead of the auxiliary work of the Church, did not come into existence until March 17, 1842, yet its need and importance were foreshadowed almost from the organization of the Church. In the summer of 1830, the Lord directed a revelation to Emma Smith, through the Prophet Joseph Smith, appointing her to certain duties, but these duties were not fully made manifest or exercised until the Relief Society was organized in 1842. At that organization the Prophet said that the expression "elect lady" had received its fulfillment and it meant responsibility to perform a certain work, and that work was given to this Society.

Clothed with the mantle of mercy the Society has taught its members to be charitable, kind, and considerate of others. Not as the world dispenses charity have they labored, but in the unselfish love which builds up and strengthens not only the physical but the spiritual in their fellows. The mission of the Relief Society has always been the labor for the relief of suffering in this unselfish, uplifting influence which the world cannot comprehend.

As the Church continues to grow, the Relief Society has an ever-widening field as an auxiliary of the Church. May the Lord continue to bless it and prosper it abundantly in the glorious field which is so essential to the welfare and progress of the Church.

FIRST COUNCIL OF SEVENTY

Left to right: John H. Taylor, Samuel O. Bennion, Rufus K. Hardy, Richard L. Evans, Levi Edgar Young, Antoine R. Ivins. Inset: Oscar A. Kirkham.

Message To The Relief Society

From The First Council Of Seventy

By Elder Levi Edgar Young

WHEN we think of what the Relief Society of the Church of Jesus Christ of Latter-day Saints stands for, we recall two lovely sayings; one from the Prophet Micah, and the other from Pope's Universal Prayer. Micah, in speaking to the people of Jerusalem and Samaria, rebukes the princes and prophets of the House of Israel who have loved war instead of peace. The ancient sage then speaks of peace in the last days and defines what the Lord requires of the people who follow Him. In words sparkling with deep feeling, he says:

> He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.

The other thought is from Alexander Pope's Universal Prayer:

> Teach me to feel another's woe,
> To hide the fault I see.
> That mercy I to others show,
> That mercy show to me.

A life given up to such thoughts as expressed by Micah and the poet Pope is a triumphant life, for it fulfills some absolute purpose in things that lie in the troubled fevers of the world. The members of the Relief Society of the Church go among the people who suffer in their feelings; who need the blessings of human helpfulness; who crave for some loving word in time of death; who hunger for some blessing in days of sorrow. They are messengers of happiness to the oppressed and the needy. They love mercy. They show mercy. It is their action of love and charity that brings the most subtle and tingling sense of happiness that can be felt by any human being. It is a conduct of life built up by faith and a feeling of joy which comes from service to mankind.

No day is too cold, nor night too dark for them to go into homes far away to help in times of sickness and death. Always ready to bless the afflicted by carrying help, always bringing sunshine into homes where little children are crying, the Relief Society sisters, blessed as they are, give a silent happiness to the stricken heart and bid all who mourn to look to God.

The First Council of the Seventy takes pleasure in this tribute to the Relief Society of the Church of Jesus Christ of Latter-day Saints, and hopes that in the one hundred years to come they may continue their dreams of service and fulfill the high purpose of their creation.

PRESIDING BISHOPRIC

Message To The Relief Society

From The Presiding Bishopric

"To do justly and to love mercy and to walk humbly with thy God." (Micah)

"TO do justly and to love mercy and to walk humbly with thy God" (Micah 6:8) is the epitome of pure and undefiled religion, for in it are manifest the true principles of life and eternity.

To do justly is the equivalent of living a righteous life; and true righteousness exemplifies part of the second great commandment, "Love thy neighbor as thyself." To love mercy motivates one to deeds of kindness and helpfulness to his fellows; and to walk humbly with thy God portrays faith, obedience, prayerfulness, and love of God.

The motherhood of the restored Church of the Lord Jesus Christ is represented in a divinely inspired organization known as the Relief Society, the very title of which indicates its mission of service, helpfulness, and love for those in distress. The motto of this great women's organization could well be: "To do justly and to love mercy and to walk humbly with thy God."

In the Meridian of Time, the Priesthood of Aaron was restored; the restoration of the Melchizedek Priesthood followed, and all of the keys for the salvation, happiness, and exaltation of mankind were again placed on the earth. The Priesthood, a perfect order and system of government, affords an opportunity of service for every man in the Church, be he young or old. But the Lord did not intend that the privilege of service would be committed to the male membership of the Church alone, but that women should render a service peculiar to their instinct of motherly love; consequently, the Prophet Joseph Smith was inspired to call the women of the Church together and organize the Relief Society.

The composite powers of the Priesthood of the Lord Jesus Christ and the softening touch of the love of Latter-day Saint mothers has done much to alleviate pain, sorrow, and woe. There is not another united effort similar to it in the world; and over the 100 years since the Relief Society has assisted the Priesthood of the Lord, its great work of love, kindness, devotion, and helpfulness to those in the vale of poverty, sorrow, and sickness stands out as a shining example to the world.

In this day of economic stress, this great organization of mothers renders an invaluable service under the direction of the bishops of the Church, the Relief Society being the most important aid available to the bishops in administering to the needs of those in distress; and every wise and prudent bishop, fully realizing that Relief Society mothers are home managers in their own right, calls upon them to visit homes where the powers of death, sickness, and want have manifested themselves, knowing that an accurate, complete report will be rendered, which makes it possible to give assistance intelligently and according to actual need.

(*Continued on page 220*)

CHURCH WELFARE COMMITTEE

Standing, left to right: Sterling H. Nelson, J. Frank Ward, Marion G. Romney.

Seated, left to right: Robert L. Judd, Vice-Chairman; Harold B. Lee, Managing Director; Clifford E. Young, Alma Sonne, Thomas E. McKay, William E. Ryberg, Frances Cardall, Secretary; Mark Austin, Henry D. Moyle, Chairman.

Comittee members not included in picture: C. Orval Stott, Field Representative; Roscoe W. Eardley, Storehouse Supervisor; Campbell M. Brown, Stringam A. Stevens, Clyde C. Edmonds.

Committee advisors not included in picture: John A. Widtsoe, A. E. Bowen, John H. Taylor, Antoine R. Ivins, Presidino Richards, Sam Bennion, Jr.

To The Relief Society Organization

From The General Church Welfare Committee

By Henry D. Moyle, Chairman

IN the official announcement of the Church-wide Welfare Plan made by the First Presidency at the April, 1936, General Conference, three definite responsibilities were placed upon the Relief Society in these words:

1. Upon ward teachers, personal welfare committees of Priesthood quorums, and the Relief Society must rest the prime responsibility of discovering and appraising the wants of the needy.
2. The Relief Society should cooperate in the work (of accumulating sufficient food and clothes for the needy) by directing and assisting needy sisters in drying and preserving fruits and vegetables, providing clothing, bedding, etc.
3. It will be the business and the responsibility of bishops and their ward organizations and Priesthood quorums and Relief Societies to see that full relief collections are made.

(Official statement of First Presidency, April 1936)

If the complete story of the activities of the Relief Society during the past six years in the development of the Church Welfare Plan under that assignment from the First Presidency were to be told, it would be epoch-making.

It would tell of their courageous efforts to stimulate welfare activities throughout the Church, to supply vision and foresight to leaders who faltered, and to prod the slothful to righteous effort. It would relate of kindly visits to the homes of the needy, of the encouragement given to the weary and discouraged, of counsel and instruction given the improvident, and of lonely vigils with the sick and the distressed. It would speak of the hours of ceaseless toil to supplement the work of the unemployed that there might be "meat" in the Lord's storehouses to protect the unfortunate against a day of want and privation.

The unselfish service of the ward and stake presidents of the great Relief Society organization has been as tender as that of a mother to her family and is paralleled only by the fatherly solicitude of the bishops of the Church. Their example has inspired the entire membership with a selfless devotion to this cause of love and mercy that seeks to "wipe out all feeling of diffidence, embarrassment, or shame on the part of those receiving relief." Never have they lost sight of the thought that the "spiritual welfare of those on relief must receive especial care and be earnestly and prayerfully fostered."

In no small part due to the excellence of their teamwork with the Priesthood quorum leaders and ward bishops, a new day has dawned in the Church preparatory for the day when the world will come to our doors and say, "Show us your way that we might walk in your path."

In the early formative years of this Plan, the General Committee was associated almost daily with Sister Louise Y. Robison and her counselors, Sister Amy Brown Lyman and Sister Kate M. Barker, and General Secretary-Treasurer Julia A. F. Lund. Their untiring efforts and

(*Continued on page 221*)

The Promise Of The Gospel In Helping Us To Meet Present-Day Crises

President David O. McKay

ON one of the most solemn occasions of his entire ministry, Jesus said to his chosen Twelve: "These things I have spoken unto you, *that in me ye might have peace.* In the world ye shall have tribulation; but be of good cheer; I have overcome the world." These significant words contain both a promise and a statement of fact. The promise: If men will hearken to His "words" they shall find peace. The fact: In the world there is tribulation. There is also an implication that each is dependent upon the attitude and actions of men themselves.

No one will deny that the world today is full of tribulation. A look at the map of the continents discloses the fact that Destruction rides the waves of every ocean, and not a land but is or may be threatened with deadly bombardment. In the pathway of barbarous war, stealthily stalks the spectre of starvation, and lurking menacingly close, ready to add to the scourge of misery and death, are the ghastly destroyers, Disease and Pestilence. Sad though it is, in this world-wide holocaust the innocent must suffer even more poignantly than those whose guilt merits the disaster and death they have fostered.

Tribulation means distress or suffering caused by oppression, persecution, affliction, etc., and these are the result of injustice and cruelty on the part of those who at present would not only subjugate but exterminate all who refuse to subscribe to their dictation or to a particular way of life.

The real source of all this lies in the hearts of men where are born and fostered the vices that breed suspicion, hatred, avarice, greed, enmity, dishonesty, treachery, blasphemy, a denial of the existence of God and of an orderly universe.

The result is that tribulation is rampant! The spirit of the anti-Christ is abroad! The achievements of science in power, speed, and mechanism misapplied by gangsters and renegades are being utilized not for the progress and happiness, but for the oppression and subjugation of the peoples of the globe. Dictatorship is on a rampage while Liberty and Freedom seek for protection and effective means of defense!

Whenever honor, virtue, and integrity are disregarded, seeds of sorrow and suffering are sown. In World War I, Belgium was invaded because of the violation of a sacred treaty considered by the perpetrators merely as "a scrap of paper." As a consequence, among other tragedies, beneath the ruins of Fort Loncin lie buried three hundred and fifty loyal soldiers who preferred death to dishonor. In the present war, a

broken promise preceded the invasion and subjugation of Czechoslovakia. As a result of treachery and jealousy over three thousand officers and men were massacred at Pearl Harbor—and so we might multiply illustrations, showing how tribulation and anguish of soul come from dishonor, deceit, ambition, suspicion, hatred, etc.

Isn't it about time that man, the boasted crown of creation, began to use just a little of the God-given reason he possesses, and to seek earnestly and conscientiously for the "things" that will bring peace?

The Gospel not only *promises* peace and contentment, but names the conditions upon which peace and contentment are predicated. These conditions apply to the nation as well as to the individual.

A Promise Regarding the Land of America

The Lord has promised that "This land (America) shall be a land of liberty," provided iniquity shall not abound.

"If they shall keep his commandments they shall be blessed upon the face of this land, and there shall be none to molest them, nor to take away the land of their inheritance; and they shall dwell safely forever."

It is interesting to note that on December 23, 1941, a member of the House of Representatives in the Congress of the United States (Mr. Smith of Washington), made the following significant comment on the necessity of the nations to live more nearly in accordance with righteous principles:

"The peoples and Nations of the earth, including ourselves and our own beloved country, have disregarded and violated the basic laws of the Universe, which are spiritual and moral. In his second inaugural address, one of the most sublime utterances of modern times, which we in this solemn hour would do wisely to read, Abraham Lincoln enunciated the eternal verity that Nations as well as individuals are subject to the just judgments of Almighty God for their conduct and deeds.

"This terrible war of Armageddon which engulfs the world has come upon the children of men as the inevitable effect and natural result of sin, selfishness, prejudice, greed, ignorance, idolatry, and the worship of mammon. Men collectively have failed to heed the rules of life and the laws of Nations as revealed by God the Father in the Christian *Bible*.

"Mr. Speaker, for many years it has been evident to thinking men and women that we are sowing the wind and would ultimately reap the whirlwind. Social injustice, industrial cruelty, racial prejudice, national selfishness, national arrogance, national pride, have brought upon all mankind the punishment and penalty which must inevitably follow as the final effect of wrongdoing and unrighteousness. The governments of the earth have failed miserably to properly appraise and evaluate the dignity and worth of human personality and the human soul. No Nation, not even our own, has practiced the virtues of true democracy —Christian democracy. Democracy is not merely a political system—not only majority rule by popular elections and governments by parliaments and congresses. Democracy is far more than that. Democracy is individual liberty—equality of op-

portunity and justice for the individual. The Christian *Bible* truly reveals the certain method and perfect plan whereby such democracy —the Kingdom of God—shall be attained and become a reality upon earth for all mankind.

"My colleagues, the Nations and peoples of earth must go back to God the Father, no matter how hard, how long, or how bloody the road. The conflict in which we are now and will be engaged during the coming years shall determine the destiny and type of government for mankind for the next thousand years. By our courageous faith, by our patient sacrifice, and by our loyal obedience to God we shall build a permanent new-world social order, founded upon the enduring and eternal principles of Christian truth and justice. This will be the grand climax of mankind's age-long endeavor and imminent struggle to conquer the chaos of evil forces and achieve and establish the divine order of the ages—peace, plenty, and prosperity for all Nations and all mankind."

Notwithstanding her many shortcomings, her weaknesses and sins, and the blunders of those who guide her destiny, in the main the United States has been as unselfish in her international dealings and as willing to help the downtrodden and oppressed, as any nation in all history. While God will inevitably punish her transgressions, He will as inevitably reward her virtues; so, in these days of tribulation, comfort and hope can be found in the promise of the Gospel that this nation is secure so long as it abides by the principles of righteousness and peace; and that "there shall be none to take away the land of their inheritance."

Promise and Conditions for the Individual

Conditions that will bring peace and comfort to the individual are as easily found and named as are the evils and vices that bring tribulation, and if cherished in proportion to their worth are as easily practiced. A few of the fundamentals of these Jesus referred to when he said: "These things I have spoken unto you that in me you might have peace." Summarized they are (1) acceptance of Christ as the Way, the Truth, and the Life; (2) a love of God manifested in deeds; and (3) a love for one another. In other words, as the Savior said on another occasion: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, . . . and thy neighbour as thyself."

But skeptics and pessimists say that these principles are too general, too idealistic, that mankind is too near the beasts of creation, struggling to eke out an existence, even to attempt to apply them in daily life. In reply we say, men and women have practiced them and have been happy, and have made the world better in so doing. A group did it in Jesus' day, and they have influenced millions of lives since. There have been millions since their day, some heralded on the pages of history and others of whom the world has never heard who, through love of God, truth, and of fellow men, have "never yielded to the pressure of circumstances," and who, though they faced persecution and even death, could say in their hearts as the Prophet Joseph Smith declared as he turned into the path that led to his martyrdom: "If my life is of no value

to my friends, it is of no value to me." Such moral heroes ever strive and, to a great extent, succeed in adding to their "faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

It is gratifying to know that there are hundreds of thousands of men and women today who are turning their hearts yearningly toward the Way, the Truth, and the Life. The world needs millions more whose influence will counteract the evil spread by the multi-millions who love the world, the flesh, and the anti-Christ.

The Spiritual Life the True Life of Man

After all, the spiritual life is the true life of man. It is what distinguishes him from the beasts of the forests. It lifts him above the physical, yet he is still susceptible to all the natural contributions that life can give him that are needful for his happiness or contributive to his advancement. Though "in the world, he is not of the world."

Jesus taught that men and women fail to live truly, and really amount to nothing unless they have spirituality. The spiritual force underlies everything, and without it nothing worth while can be accomplished. "Spiritual needs can be met only by spiritual means. All government, laws, methods, and organizations are of no value unless men and women are filled with truth, righteousness, and mercy. Material things have no power to raise the sunken spirit. Gravitation, electricity, and steam are great forces, but they are all powerless to change the motives of men and women. The wealth of a Rockefeller cannot heal a broken heart, and the wisdom of all our universities cannot turn into the paths of righteousness a wayward soul. Men can be born again only through religion."

The Gospel, Glad Tidings of Great Joy, is the true guide to mankind; and that man or woman is happiest and most content who lives nearest to its teachings, which are the antithesis of hatred, persecution, tyranny, domination, injustice — things which foster tribulation, destruction, and death throughout the world. "The fruits of the spirit are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

Hope Even in Death

Finally, a belief in the Gospel robs death of its terror, and gives assurance of eternal life for each individual. It is true that from the moment of birth we turn toward death; and

> Come he slow or come he fast,
> It is but death that comes at last.

Yet, the promise of the Gospel is that "He that believeth in Christ, though he were dead, yet shall he live."

What the sun in the heavenly blue is to the earth struggling to get free from winter's grip, so is the Gospel to sorrowing souls yearning for something higher and better than mankind has yet found in this war-ridden world.

Relief Society General Presidents

Personal Reminiscences

Annie Wells Cannon

AS the centennial of Relief Society approaches, I am looking backward recalling faces and figures of the great women lead-

EMMA HALE SMITH
General President of Relief Society 1842-44

ers of the organization. Hundreds of them I have known, but outstanding among them are the "elect" women designated *president*.

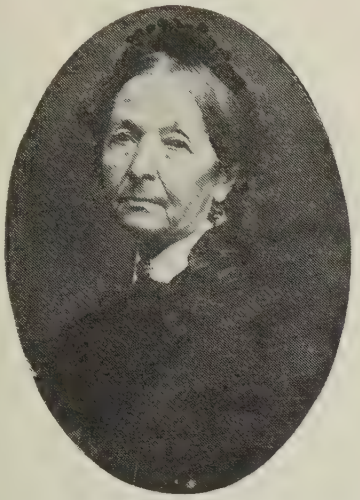
Truly grateful am I that I have intimately known them all, with one exception—Emma Hale Smith. Acquaintance with these women has been a rare experience that has enriched my life immeasurably.

When I was a young girl, a choice group of "the leading sisters" occasionally met in a social way in the homes of each other. They would relate incidents and experiences of the early days in the Church, bear their testimonies and sing praises to the Lord. Why I was permitted to be present on these occasions I know not, save that in later years I might testify of the things I learned. There were present women from Nauvoo, some of them charter members of the Relief Society. They often spoke of "Sister Emma," and from them I have in mind a picture of her like an etching.

EMMA HALE SMITH was a tall, graceful, dark-eyed woman with an oval face and an abundance of dark hair. She was high-spirited and animated. The early years of her married life brought many disappointments and sorrows which she met with courage. When at long last she had seeming security in her Nauvoo home, she was gracious in hospitality, generous, and sympathetic. Under her leadership the Relief Society was well launched and started on its way to advancement. Again came persecution, her tragic widowhood, and the exodus from Illinois in which she elected not to join. To others fell the task to carry on.

ELIZA ROXEY SNOW was held by the women of the Church as an oracle. She was a distinct Hebraic type, refined, intellectual, and sublimely spiritual. Her presence demanded attention and respect, a silent, undemonstrative admiration. She had dark, piercing eyes, dark hair which she wore smoothly parted under a cap of black lace and velvet rib-

bon. Her attire was always neat and of somber colors, and she was most precise in speech and manner. The picture seems austere, but she was



ELIZA R. SNOW
General President of Relief Society 1866-87

really very human, and her greatest desire was the welfare and advancement of the women of the Church, to whom her word was law. Only twice do I remember when her counsel went unheeded. Once was in the days of retrenchment and reform when she designed a uniform called "The Deseret Costume," advising its adoption. The older sisters were not enthusiastic, and the younger ones rebelled. After all, she was just about one hundred years ahead of the times, for the slacks and blouses worn today are very similar in style. Another occasion was on one of her birthdays when her friends gave her a long, black silk cape with a crimson velvet lining. She insisted that it be changed for one with a less brilliant lining, but they put it around her and seated her like a queen; she laughingly yielded to their persuasions. She had a rather ascetic life, officiating daily in the House of the Lord, writing prose and poetry,

ZINA D. H. YOUNG
General President of Relief Society
1888-1901

studying and reading, and communing in prayer—a worthy example to Latter-day Saint women.

ZINA D. HUNTINGTON YOUNG, known throughout the Church as "Dear Aunt Zina," was greatly loved for her broad charity—charity in accordance with the admonition of Paul. To her, Relief Society owes its watchword, "Charity Never Faileth."

It is sweet to recall her kindly ways, her motherly solicitude, her beautiful madonna-like face, her soft voice and serene dignity. She was a good neighbor and an unfailing friend. She had an understanding heart, and those who heeded her wise counsel did not make mistakes. I recall many circumstances which were tragic enough to cause anger or

despair in those concerned, when Aunt Zina would grasp the situation in her calm, placid manner and create a peaceful atmosphere; her influence was like oil on the troubled waters. Her gifts were many. She was an eloquent speaker; she could stir one to tears or wonder when she related stories of her experiences. She had the gift of tongues and the interpretation thereof. On the occasions referred to when the sisters met in their home socials, I have heard Elizabeth Ann Whitney sing in this gift and Aunt Zina give the interpretation; both were aged women whose voices generally were not good, but on these occasions their voices were like the voices of young women, and the words of blessing were in beautiful verse.

BATHSHEBA W. SMITH was a queenly woman, large of stature and of commanding presence. She was the last survivor of that choice group of eighteen charter members of Relief Society, and she often testified of the Prophet Joseph's teaching on the blessed occasion of the organization of the Society. One of Aunt Bathsheba's characteristics was a sympathetic understanding of young people. She had had a romantic girlhood and even in her eighties still enjoyed reading an old-fashioned love story. I recall with a smile an occasion when she visited one of our Retrenchment meetings. Some of the sisters were advising the girls "not to follow the wicked fashions of the world, and to discard their frills and furbelows." Some of the girls spoke and promised to cut the ruffles from their skirts. Then Aunt Bathsheba stood up in all her dignity and said, "I was married at eighteen, and my husband, Brother George A. Smith, said to me, 'Don't think you are an old lady because you are married, and that you have

BATHSHEBA W. SMITH
General President of Relief Society 1901-10

to give up your girlish ways. Carry your starch bag in your reticule to keep the shine off your face, and be as beautiful as you can.'" (These were the days before make-up.) I believe there were not many discarded ruffles, and the girls all loved her.

EMMELINE B. WOODWARD WELLS was delicately exquisite in face and figure, keen of mind, refined, intelligent, loyal, and tender; yet with it all she was the most courageous and valiant woman I have ever known. For nearly forty years she was secretary of the Relief Society, during which time her life was like a golden thread weaving together the activities, struggles and achievements of the Society into a beautiful tapestry. *The Exponent*, the wheat, the silk, the Deseret Hos-

pital, the Woman's Store, these and the lives of the Latter-day Saint women, all were her concern. She loved the society of children and

EMMELINE B. WELLS
General President of Relief Society 1910-21

young people, and her beautiful testimony of her first meeting with the Prophet Joseph Smith and the scene in the Grove when the mantle of the Prophet fell upon Brigham Young has been borne to thousands from the pulpit and by the fireside. She had passed her eightieth birthday when she was called by President Joseph F. Smith to the general presidency of the Relief Society, which office she held for eleven years. She was the last of that Nauvoo group, a silver link in the chain binding the old and the new.

CLARISSA SMITH WILLIAMS was the first of Utah's native daughters chosen for this office of General President of Relief Society, an office which she graced with unusual poise and efficiency.

As a young girl she was a bright, industrious student and a leader among her playmates. At an early age she evidenced the qualities necessary for her later activities. She,

CLARISSA S. WILLIAMS
General President of Relief Society 1921-28

like a number of other young girls, was called into the Relief Society by President Brigham Young to learn to braid straw that we might be able to make our own hats. Clarissa was one who accomplished that end, most of us never did, but we all admired her dexterity immensely. When visitors came to our school in the Social Hall, we knew she would be the one called to show off the progress of our work. She could melt us to tears with her rendition of "The Bridge of Sighs" or "The Snow, The Snow, The Beautiful Snow." All these things were a preparation for success in her later years. She was a pleasing speaker, having a clear voice, and she was wise in her counsel and advice to the sisters. Her home life was charming. It was always delightful to visit there, for she was a gracious and

hospitable hostess. In Relief Society work she had a wonderful background, having held every position

LOUISE Y. ROBISON
General President of Relief Society 1928-39

from ward teacher to General President.

LOUISE YATES ROBISON presided for eleven years with queenly grace and dignity. She too came up from the ranks, having worked in the Church auxiliaries from childhood. In her young married life she was active in ward and stake Relief Society work, so she came to her position as General President well qualified to carry on. It is a notable fact that in all the hundred years of the organization there has ever been marked advancement, never any retrogression. Sister Robison is tall and graceful with a beautiful, animated countenance. Courteous in manner, she wins admiration whereever she appears. She is extremely neat in appearance and in her work—her loveliness will be remembered when in her Red Cross costume she superintended the work in the gauze rooms; and she is lovely when in her white apparel she officiates among

AMY BROWN LYMAN
General President of Relief Society 1940—

the sisters in the temple. She is held in loving admiration by all her coworkers throughout the Church.

AMY BROWN LYMAN is a beautiful woman with a charming personality. She possesses many gifts, not the least of which is that of making friends. She has a brilliant mind and is an expert in those things which she engages to attain. Had she chosen her own career as a young girl, one would have thought she would have chosen it along dramatic or artistic lines, but fate directed otherwise and led her into the field of social work, where she fitted perfectly into the Relief Society pattern. In an entertaining way she keeps large audiences or smaller groups in rapt attention while she relates experiences, describes adventures, or gives instruc-

(Continued on page 221)

The Rise Of The Women's Auxiliaries

Clarissa A. Beesley

Member of the Y. W. M. I. A. General Board

AT the commencement of any great movement there are found inspired souls who dream dreams of mighty accomplishments. Their faith and courage never falter; step by step they go forward. We can well believe that in the early days of the Church, men, and women too, had visions of the Zion that was to be. Those who had heard the Prophet Joseph predict that the Saints should become a mighty people in the midst of the Rocky Mountains must have caught his spirit and in hope looked forward to that day.

The Prophet knew that women, as well as men, would play an important part in building the structure on the foundation he had laid, and therefore we are not surprised that, under the inspiration of the Lord, he organized the Relief Society on that memorable March 17, 1842. We can imagine that with prophetic eye he looked through the years, beholding the hosts of noble women performing their mission of mercy, bringing comfort and peace to thousands, teaching and guiding the mothers of Israel, becoming a bulwark to the Church.

He and others were dreaming, too, of the needs and opportunities of youth, for there was organized in Nauvoo, during the winter of 1843, a group which might well be called the forerunner of the Mutual Improvement organizations. We read:

> One evening, in the latter part of January last, a few young people having assembled at the house of Heber C. Kimball, the follies of youth and the temptations to which they are exposed generally, but more especially in our city, became the topic of conversation. The company were lamenting the frivolous manner in which they spent their time, and their too frequent attendance at balls, parties, etc. Then Elder Kimball proposed that an appointment should be given out expressly for the young ladies and gentlemen, and he would give them special instruction and advice which the spirit of the Lord might suggest to him, which if followed would doubtless lead to a reformation in the conduct of his young friends. The proposition was received with delight and acted upon with alacrity. . . . a number of young people assembled at the house of Elder Billings where Elder Kimball addressed them for some time upon the duties of children to their parents, to society, and to their God; exhorting them to lay aside their vanity, light mindedness, pride, and frivolity, and endeavor to show themselves worthy of the religion which they had embraced.
>
> The address was so well received that it was voted, almost by acclamation, to hold a similar meeting the following week. Decided to meet in Brother Farr's schoolroom as Elder Billings' house was too small.

Then follows an account of several meetings held in succession, at each of which Elder Kimball spoke to the young people in "that simple, plain, and affectionate manner which goes directly to the heart."

At the fifth meeting, President Smith was present and appears to have been deeply moved by the number in attendance, and also by their attitude. Since he had organized the

FIRST PRESIDENTS OF THE CENTRAL (GENERAL) BOARDS OF THE WOMEN'S AUXILIARIES

Left to right: Louie B. Felt, Primary Association; Eliza R. Snow, Relief Society; Elmina S. Taylor, Y. L. M. I. A.

Female Relief Society in the spring of 1842, no doubt the subject of charity and benevolence was still upon his mind, for he advised these young people to assist the needy and unfortunate. He gave them as an immediate project the case of a brother who was lame and without a home. At first the young men met alone to formulate a plan to carry out this and other relief work, but it was soon decided to ask the young ladies to join them. They therefore organized under the name of "Young Gentlemen and Ladies Relief Society of Nauvoo." "This society met on the last Tuesday in each month at 6:00 p. m."[1]

Thus the older women and the young girls were brought into active participation in the work of the Church. We have no historical account of any organization of children, but "Aunt" Emmeline B. Wells always insisted that there were a few children's meetings held in Nauvoo, conducted by some of the sisters.

THE dream of auxiliary work, and particularly the part women were to play in it, persisted after the entrance into the valleys of the mountains, but the tasks of those beginning years in Utah were so strenuous that a period of time elapsed before efforts were made toward a realization of this dream.

As early as 1853, however, a group of pioneer women, no doubt with the memory of their beloved Nauvoo Society still fresh in their minds, met in the Social Hall, Salt Lake City, to organize themselves into a unit for women's work. Other organizations soon followed in the various wards of the city, evidently with the full encouragement of the authorities of the Church, for in 1866 we find Eliza R. Snow, that woman of

[1] *Times and Seasons*, Vol. IV, p. 154.

inspired mind and soul, appointed by President Brigham Young to assist the bishops in organizing ward and branch Relief Societies throughout the Church, a work which she continued until the end of her life in 1887.

Then in 1869 came the retrenchment movement, in which both the older and the younger women were to be so vitally concerned. President Young had noted in his travels among the people that they were vying with each other in the matter of entertainment as well as in dress. Often the women were kept from their meetings in order to make preparations for meals. This troubled him and, meeting M. Isabella Horne, another pioneer woman of outstanding character, while she was visiting in Gunnison, he said to her:

> Sister Horne, I am going to give you a mission to begin when you return to your home—the mission of teaching retrenchment among the wives and daughters of Israel. It is not right that they should spend so much time in the preparation of their food and adornment of their bodies, and neglect their spiritual education.[2]

Mrs. Horne entered upon this new duty with humility, but with energy. After counseling further with President Young, Sister Snow, and others, the ward Relief Societies were called together in her home, and the matter was presented to them. The sisters manifested much interest and informally organized themselves, thus beginning the Senior Retrenchment Association. This was the commencement of the uniting of a group of wards, and presaged the stake unit.

But President Young had further plans. Like the Prophet Joseph, he was deeply concerned over the welfare of the young people and could also see that they were essential to the growth of the Church. On November 28, 1869, in the old-fashioned parlor of the Lion House, he called together his family to effect an organization among his daughters which was destined to spread until it should touch the lives of all the young women of the Church:

> . . . . The husband and father sat, as was his wont, in the middle of the long room by the round table. Beside him was his loved friend and counselor, President George A. Smith, and on the red velvet davenport, the seat reserved for visitors, sat Sister Smith. At his right hand was "Aunt" Eliza R. Snow, with her tall, slim figure neatly and plainly clad, her fine old Hebrew face with its deep-set eyes and clear-cut, regular features composed with their usual customary serenity. Around the room were ranged the rest of the family as usual.

President Young proceeded to give his reasons for calling them together:

> I have long had it in my mind to organize the young ladies of Zion into an association, so that they might assist the older members of the Church, their fathers and mothers, in propagating, teaching, and practicing the principles I have been so long teaching. There is need for the young daughters of Israel to get a living testimony of the truth. Young men obtain this while on missions, but this way is not opened to the girls. More testimonies are obtained on the feet than on the knees. I wish our girls to obtain a knowledge of the Gospel for themselves.
>
> . . . . We are about to organize a Retrenchment Association, which I want you all to join, and I want you to vote to retrench in your dress, in your tables, in

[2] *History of the Young Ladies Mutual Improvement Association*, p. 31.

your speech, wherein you have been guilty of silly, extravagant speeches and light-mindedness of thought. Retrench in everything that is bad and worthless, and improve in everything that is good and beautiful. Not to make yourselves unhappy, but to live so that you may be truly happy in this life and the life to come.[3]

The officers chosen were: Ella Y. Empey, president; Emily Y. Clawson, Zina Y. Williams, Maria Y. Dougall, Caroline Young, Dora Young, Phebe Young, counselors—all daughters of President Young.

Now Sister Snow had a dual responsibility, not only to place the older sisters on a sure foundation, but also to assist the younger women. In a very few months both the Senior and Junior Retrenchment Associations were going forward rapidly and successfully. In Salt Lake City there were branches in most of the wards, and others were being effected in Ogden, Cache Valley, Box Elder County, Provo, and other places, generally under the direction of this great woman.

On May 28, 1870, there occurred in the Fourteenth Ward the ninth meeting of the Ladies Cooperative Retrenchment Association, the minutes of which are the first on record. These minutes indicate the close bond of fellowship and love between these "mothers and daughters" which was to continue into the future and always:

Sister Zina D. Young said that we had met to serve God, that she was happy to see so many of the sisters together. She stated that the Female Retrenchment Society had never been organized in public; that they had met at Sister Horne's and organized there, but it was necessary to do so in public. She then presented Mrs. Mary Isabella Horne as presidentess of the Ladies' Co-operative Retrenchment Association. Unanimously accepted.

. . . . Sister Eliza R. Snow then said she wished to make a few remarks with regard to the Young Ladies' department. It was President Young's suggestion, because he thought they would have more influence, as the reform was to consist not only in table retrenchment, but in the trimmings, and trailing dresses, also short ones. [She hoped] that the sisters, when they begin to retrench in long dresses, might not shorten them so that modesty blushes. . . . If the angels were to come in our midst, how would they be able to distinguish us from the Gentiles?[4]

What a busy decade that must have been from 1870 to 1880! As new wards and stakes came into existence, so also the women's groups multiplied.

In 1872, the first woman's magazine of "Mormondom" came into existence—*The Woman's Exponent*, under the patronage of Brigham Young, Eliza R. Snow, and others. This paper although not owned and controlled by the Relief Society, was the accredited organ of the Society. Lula Greene Richards was its first editor, serving for a period of five years, during the last two years of which she was assisted by Emmeline B. Wells, who succeeded her as editor. These two young women became well known and loved among the Saints, and like Sister Eliza R. Snow, both of these editors possessed the sweet gift of poetry.

With his interest in youth ever fresh and intense, President Young saw fit to organize in 1875 the young men of Zion, giving Junius F. Wells the important task of supervision. He named this organization "Young

[3]Ibid, pages 7, 9, 10.

[4]Ibid, p. 33, 34.

Men's Mutual Improvement Association." This influenced the young women, and they at once desired a similar name, so that by 1877 we have the "Young Ladies' Mutual Improvement Association." And with this change, the word "Retrenchment" seems to fade from the picture in both the younger and older groups, Relief Society coming again into its own.

AND now a new opportunity for women was dawning in the field where, after all, they are at their best —that of working with little children. There had been some faint beginnings along the line of organized work with children before this —perhaps at Nauvoo, and also among the pioneers. "Aunt Louisa's (Wells) Manner Meeting" had captured some boisterous youngsters and taught them lessons in courtesy and gentleness and the cardinal virtues of honesty and truthfulness. Here and there, weekday groups are believed to have sprung up temporarily. But in 1878, another great woman came into the foreground with her inspired thought of organizing an association for little folks.

It was in March, 1878, that Mrs. Aurelia Spencer Rogers, of Farmington, Utah, thought of an organization for little boys where they could be taught "everything good and how to behave." She noticed that many of them were allowed to be out on the streets at night and were learning things that little boys should never learn. Some of them were growing up to be "hoodlums" rather than Latter-day Saints and gentlemen.[5]

She consulted Sister Snow, who conferred with the leaders of the Church, and the result was that Bishop Hess of Farmington, where Sister Rogers resided, gave her permission to preside over an organization for children. Immediately the thought came to her that girls should be included, especially to participate in the singing, so she again sought Sister Snow's advice by letter.

The answer from Sister Snow was written from Salt Lake City, August 4, 1878. It said, "My dear Sister Rogers: The spirit and contents of your letter pleased me much. I feel assured that the inspiration of heaven is directing you, and that a great and very important movement is being inaugurated for the future of Zion. . . . You are right—we must have the girls as well as the boys—they must be trained together."[6]

It was Sister Snow who named this newest of organizations over which women were to preside—The Primary; and it was she who later outlined the program which should bless the multitudes of Zion's boys and girls.

Thus, by the close of the 70's, the dream of women's work in the Church of Jesus Christ of Latter-day Saints was well on its way to glorious fulfilment.

EIGHTEEN-EIGHTY! The Jubilee year of the Church and the birth of a new epoch in the auxiliaries! Eliza R. Snow, who up to this time had guided the work of all three branches of the women's work—for the older women, the young girls, and the children—was now to relinquish part of her heavy responsibility. She was asked by President John Taylor to call together all of the women for a "Sisters' Conference" as he desired to

[5] *The Children's Friend*, April, 1940, p. 166.

[6] Ibid, p. 167.

separate the work, at least in part, and to place it under three central (general) boards. Two meetings were held, one in the Tabernacle and one in the Assembly Hall. In the first meeting the Primary Board and the Relief Society Board were organized in the order named. Louie B. Felt was made president over the Primary Association, and Eliza R. Snow was made president of all the Relief Societies. In the afternoon Elmina S. Taylor was selected to preside over the Young Ladies Mutual Improvement Association. From this eventful hour the two new presidents took their place among the honored Latter-day Saint women leaders.

The full story of the work of those early General Board members would make interesting reading. In buggies and whitetops they traveled, for days and sometimes for weeks at a time, throughout the stakes and wards, establishing local organizations, strengthening those already begun, and putting into operation new plans as they were born.

There were programs to formulate, "guides" to prepare containing texts for study, correspondence to carry on, and the many other details incident to the work of these new organizations. Other magazines were to be founded, one for each of these groups; there were departments to be organized with graded courses of study, and new assignments to be fulfilled as they were received from time to time from the presiding Priesthood.

A new day in the women's auxiliaries had arrived—a new day of intensified effort, expansion, progress.

ONE hundred years have passed since the Prophet Joseph Smith turned the key for women. Eliza R. Snow and those other choice spirits have gone to their rest, leaving behind a rich legacy. The dream is in part fulfilled, but new visions beckon onward. The first of these three groups proudly commemorates its centennial anniversary, while we of the other two organizations pay our tribute of love and honor. United in a great purpose, whether serving the mothers, the youth, or the children, the womanhood of the Church must ever move forward to its high destiny.

MORNING PRAYER

Norma Wrathall

Today is here! The sun's cascade, new pearled,
Splashes the early sky with sparkling hues.
Above the sounds of waking birds, the world
Rouses to life, gives me this day to use.
Now I make haste to strive with eager hand—
Oh, let me know the way to work with skill,
Not err in sin, nor waste, but understand,
So, when these hours have gone, their pattern will
Reflect against the glowing evening sky
The same bright colors that the morning knew;
Fulfillment of the promise made, if I
Keep willing hands and heart steadfast and true.

The Joy Of Progression

What Relief Society Means To Me

Leah D. Widtsoe

TWO forces are ever present in the mortal world. One leads men toward their Father in Heaven; the other leads downward toward Satan who is the author of darkness. Nothing in this world is static; every living thing is either growing or retrogressing. Human beings are either becoming more intelligent, are improving their lives day by day, or they are becoming less active, less willing to learn and thus less useful. It is impossible for one to stand still intellectually or spiritually or to always be content with things as they are. If we are not climbing upward, growing, learning, improving ourselves, we are bound to be on the downward track.

If we can grasp this great truth and understand its deep significance we have learned one of the greatest lessons of life. There is no compromise with truth; no halfway measures will insure progress. It is wise to plan that life shall be so lived from day to day that one is increasingly just a little nearer the source of light and truth instead of farther away.

The Right of Choice

The blessed privilege enjoyed by all God's children is that each has, or should have, the inalienable right of free agency, the power of choice, the right to use his will to do right or wrong, to obey or to disobey law. However, there are so many tempting lanes to follow, so many distractions along the way, that unless one has a guide one is apt to get lost or to err in judgment, at times unintentionally. That all may be guided in this upward reaching toward the light is the purpose of the Gospel of Jesus Christ.

Fortunately the Gospel as a guide to a happy, useful, and successful life is within the understanding and reach of every son and daughter of Adam. It is designed for the use and uplift of all men, women, and children, and its blessings cannot be monopolized by any race, or class, or age group. In its scope, provision is made for the development and comfort of every soul—man, woman, and child. There is work for each to do in climbing upward for his own soul advancement as well as to assist in the upward climb of others.

The Relief Society for All Women

For this purpose the Priesthood was restored and the different auxiliaries in the Church were organized. The Priesthood is held by all righteous men in the Church. Through the organization of the Relief Society, provision was made that all the women of the Church should have the opportunity for growth and uplift by the use of their own faculties according to their faith and works. Unquestionably the Prophet was inspired to organize the womanhood of the Church so that they too might have the opportunity to develop their innate gifts, to study and achieve a better understanding of the Gospel with its power to lift

all God's children. It is a blessed thing to know that our Father in Heaven loves his daughters quite as much as He does His sons and has provided for their welfare and progress.

The sisters who were active in this first organization, just one hundred years ago, were united in their desire to assist in caring for the refugees from the country roundabout whose homes had been destroyed by their enemies and who kept pouring into Nauvoo for protection. The Nauvoo sisters shared their homes, and used all their spare time in sewing for the men who were working on the Nauvoo Temple as well as for anyone in their midst who might be in need. When the suggestion was made that they organize themselves into a Society for helping the poor and unfortunate, they went to the Prophet for his advice on the drafting of their constitution. He replied to them: "This is not what you want. Tell the sisters their offering is accepted of the Lord. But He has something better for them than a written constitution. Invite them all to meet me and a few of the brethren—and I will organize the sisters under the Priesthood and after a pattern of the Priesthood." The leaders of the Church met with the sisters, and the Relief Society was organized. The brethren suggested that the name "Benevolent Society" would be expressive of the aims of the Society, but the women preferred the name "Female Relief Society of Nauvoo." The women had their way, and thus our Relief Society was born and christened.

The Prophet met with the sisters many times, and as a result of his inspirational guidance and their untiring efforts, the aims and policies of the new Society were gradually formulated and crystallized. At a Relief Society meeting held on June 9, 1842, the Prophet said: "The Ladies' Relief Society is not only to relieve the poor, but to save souls." What a glorious mission for the womanhood of Christ's Church! This had been considered the special prerogative of men and ministers; but a modern Prophet under inspiration had the vision of the mothers of the race extending their upbuilding powers far beyond the limited circles of the individual homes.

The scope of the Society has gradually developed until it may be said to rest on a stable, four-square foundation:

1. It provides for the all-round physical and mental development of the individual woman; and by lifting her, the home and family are benefitted. A definite educational program is a vital part of Relief Society activity.

2. The Society gives the opportunity for every woman to benefit others outside her home, as well as herself and family. To care for one's own advancement only would be but a selfish aim; but through study and responsibility every woman is better prepared to care for self and others positively, that sickness, delinquency, and misfortune may be measurably prevented. It is so much better to use our powers to *prevent* sickness and sin than to devise means of relief or of cure. This is and should always be our greatest aim.

3. The Society helps to provide for those in distress; for in spite of the greatest care and precaution, misfortune may and does at times overtake everyone. Therefore, the Society is a great blessing to all members in time of trouble or when in need of intelligent help for causes beyond control.

4. Possibly of greatest importance is the opportunity the membership has to study and apply the truths of the Gospel of Jesus Christ, that their spiritual natures may be

developed and the Gospel be more completely understood and lived by them day by day. Thus they are preparing themselves to be better mothers, wives, and companions of those who hold the holy Priesthood of God.

In brief these aims may be thus stated: (1) self improvement; (2) uplift of others and prevention of evil; (3) relief of distress or misfortune; (4) spiritual growth and development for all. Thus it may be seen that the scope of the Society is much broader than its name indicates.

Why Attend Relief Society?

Every woman needs some activity outside her home. Her life is so confining, so engrossed with hard though uplifting work and petty details, that were she to have no outside interests it would be easy for her to become stale and unprogressive in her outlook on life. If her outside activities are merely social, she is apt to become shallow and to deteriorate mentally as well as spiritually.

The Relief Society offers just the stimulus needed by every woman for constant self-improvement, as well as for the upbuilding of family, home, and community.

So, if one were to ask me tersely, "What does the Relief Society mean to you, and how has it blessed your life?" I should have to answer thus:

First, it gives me the chance to be a social human being. Through it I am able to meet congenial women who have the same ideals that I have and who are striving to grow and improve themselves as I am. Even though some of them may not be congenial at first, I learn to appreciate them and like them better as I know them better. They are of my time, and most of them have problems to meet that are similar to mine. So I enjoy knowing these women, and from a social point of view alone my time is well spent in going to Relief Society. I am aware that we may not all have the same conditions financially, nor have we had the same chances for education, travel, and other advantages, yet we are all working for the same goal—improvement for self and others—and I cherish the opportunity of being one with these women and mingling with them weekly throughout most of the year.

Second, I am able to learn something definite every time I go to my Relief Society meeting. The programs are so arranged that I receive some benefit every time I attend. I am also often entertained and greatly interested by the varied activities. Members are encouraged to study at home the lesson that is to be given the next week. If I am wise, I do study during the week—if only for a few moments at a time—the coming lesson, for thereby I learn more and enjoy the lesson hour much more as well as being more highly profited thereby.

Third, the program in recent years has given much help for improving family relations as well as stimulating a greater interest in social and mental health and well-being. Anything that will help me to be a better and healthier person is worth while; and even though I am a grandmother and my family is reared, yet I learn many things that I am glad to pass on to my daughters and friends. Women of all ages constitute the membership of Relief Society, and improvement is there for all.

Fourth, the Relief Society has helped me greatly to cultivate the few gifts that have been given me

and to learn how to become self-reliant. I realize keenly my limitations, yet the Society has encouraged me, as it does every member, to try when asked and to do my best. I have learned to avoid criticising others as I hope others will refrain from doing when my faults become too evident. In other words, the Society helps women to think, speak, and act for themselves—to be independent human beings, not just echoes of their "Lords and Masters" or mere passive members of society. By improving our minds and all our opportunities, we become much better and wiser companions for our husbands and children, or for our friends and dear ones should we be unmarried.

Fifth, the Society stimulates and helps to satisfy my craving for the finer things of life. It is easy for a busy mother to become so absorbed in the daily grind that there is no time for anything but the newspapers—and often they are neglected. Good literature should be the companion of everyone who desires to grow, and the Relief Society program helps all to keep up an acquaintance with the best in literature. The *Relief Society Magazine* is always a good companion for me, and when I read it faithfully I am always built up and feel that I can carry on, no matter what life may bring me.

Another joy that the Relief Society has brought me is the exquisite pleasure of listening to the Singing Mothers of modern Zion. It has been my lot to travel widely and visit many of the stakes of Zion. Always when I see the groups of white-clad women, ready and able to sing the songs of Zion as well as some of the lovely classic music of the masters, my heart is thrilled beyond measure; for I know that singing mothers are always better mothers. If mothers sing, children will sing also.

I love the name "Singing Mothers," for every mother should sing to her babies in her home, and especially should she sing in her heart for the great gift of motherhood. Every woman is a mother at heart, and whether or not she has been blessed with children, she may sing with the rest of us.

The beautiful music given by these singing groups is always uplifting. I have heard as fine music and as well rendered a program from them as from any chorus I have ever heard and much better than some I have heard. Even though some of their renditions may at times fall short of standard, yet I know their very attempts to sing together make them better women. Those who practice good music are far less prone to gossip and backbite than they would be were they not engaged in such uplifting work. If the mothers of Zion cultivate good musical taste and practice what they learn we may be sure that we shall all be better people. May the voices of the Singing Mothers of Zion never be stilled, and may their efforts increase until the earth shall be filled with song instead of hatred and war!

Sixth, and of greatest benefit to me, is the opportunity the Society affords me to study my religion, to become more and more conversant with the great truths of the Gospel of Jesus Christ. If the Gospel was given in the beginning and restored in our day for the benefit of every individual on earth, then it is just as

necessary for women to study and practice its precepts as it is for men. Indeed, their need may be greater, for as the mothers of men it is their duty to guide and direct their families during their most *formative* years.

The Priesthood quorums meet weekly and study different phases of Gospel principles. Because of the Relief Society, the women may also meet weekly and have the chance to study and learn increasingly more and more of restored truth. Were it not for the Society I might not have my privilege of definite, consecutive study of Gospel principles. It is often difficult and sometimes well-nigh impossible for women to leave home Sunday morning to attend Sunday School, or Tuesday evening to attend Mutual; but by planning wisely, most women may arrange to leave for an hour or two one afternoon a week to attend the Relief Society meeting. This is my chance to become conversant with the principles of the Gospel, to develop the spiritual side of my nature, and to get nearer to my Father in Heaven while I learn more of His hand-dealings with His children. Of course, I could and do study the *Bible* and other Church books at home, and while I receive much benefit therefrom, it is not as stimulating as when discussion is made possible by the many points of view expressed by the members of the Society. Intelligent group study is often more beneficial than individual effort, though the latter is also essential to progress. The study of theology always lifts me to a higher conception of life and gives me added strength to carry on my daily duties. It also makes me a more interesting companion for my husband and a much wiser guide and friend for my children and their friends. If my husband were indifferent to the Gospel or even were he not a member of the Church at all, it would be all the more important for me to be faithful in my attendance at Relief Society that my own and my family's lives might be enriched thereby.

A Wealth of Benefits

One of the greatest attractions of Relief Society to me is its beautiful democracy. Any good woman may become a member if she so desires—there is nothing "exclusive" or "high-brow" about our Society. All the benefits here enumerated may be possessed by any woman who will join, and all are invited to participate in some phase of the varied activities. This is as it should be in the Church of Christ and as it must be in the world before peace may reign. Equal opportunity for progress and happiness must be available to all the people of earth. The Gospel teaches how it may be done.

I wish that more young women would become members of the Society — especially young mothers. The program is particularly needed by them and is adapted to their use. So many problems arise in the home that receive new light after study and discussion in the Society program. Really, the most crucial need is here, for only as there are better, wiser mothers, may the race improve and may sin be conquered. The home is indeed the cradle of all progress.

If mothers cannot leave young children at home, a room in the

(*Continued on page 221*)

In Retrospect

President Amy Brown Lyman

CHAPTER III

Student, Teacher, Traveler

IN the fall of 1888 I entered the Normal Department of Brigham Young Academy. My sister Susan and I were driven to Provo by father in a farm wagon along with some furniture and supplies, and we were located in a large room near the school where we were to do light housekeeping. Each week end provisions from home were sent to us across Provo Bench.

The school was then located in the old Z. C. M. I. warehouse near the railroad depot, where it had been housed since the fire had destroyed its original home, Lewis Hall, on Center Street. It occupied the whole second floor of the warehouse, with several offices and the laboratory on the ground floor.

To me the school was a surprise, a marvel, and a delight. It did not matter that the building was a plain ordinary warehouse, nor that the desks were long, crude, table affairs with chairs of the kitchen variety. It was the spirit and atmosphere of the institution which were so fascinating and satisfying. I had heard a great deal from my brothers and sisters and other former students about how fine the school was, how the spirit of the Gospel permeated every quarter, and how the students regarded religion as the most important subject in the whole curriculum. I had anticipated much, but the reality exceeded my expectations, and I found that the wonders of the school had not half been told. That year seemed to me to be the happiest of my life, and the world such a fascinating place in which to live. It was during this period that I met and fell in love with my future husband, Richard R. Lyman, so why shouldn't it be the happiest time of my life?

As I think of it now, the school was really as remarkable as I then thought it was, for it featured those things which are most important in this life and in the life to come.

There were a number of excellent teachers, but the most important, best loved and honored was, of course, Dr. Karl G. Maeser, who stood at the head and was really the soul of the institution. Tall and thin, dressed in a Prince Albert coat, he personified the idea of the old professor, and ruled the school like a general. Trained for his work in Old-World education centers, he was an educator of the first rank, a fine scholar, and a finished teacher. His enthusiasm and earnestness, his unwavering faith and spirituality, his fine character, and his daily life were a constant inspiration to his students and stimulated them to greater effort and accomplishment than they had thought possible. He loved the calling of a teacher and often said he hoped he would be able to teach in heaven. I was a member of his Theology class, in connection with which we had a

AMY BROWN, AGE 18

monthly testimony meeting, and I was also a member of his classes in History of Education, Theory and Practice of Teaching and, occasionally, Elocution, when he substituted so ably for the teacher of that subject. Next to my own parents, Brother Maeser influenced my life. Our daily devotional exercises brought us all together each morning when there would be singing and prayer, a message from Brother Maeser or one of his associates, and special instructions, if there were any to give.

A quotation from an address I gave at the B. Y. U. Alumni banquet in June, 1941, further describes school life in 1888:

"School life as I knew it under Brother Maeser at the old B. Y. A. when school was held at the warehouse was interesting, profitable, happy, satisfying, and wholesome. As I look back, I recall many fine extra-curricular features. For example, on Sunday morning at 10 o'clock there was a special meeting (or chapel service it might be called) in the school assembly hall for students. It was known as the Missionary meeting. Impromptu speaking was encouraged, and anyone who had the desire might address the assembly. Students ambitious to become public speakers, sometimes, unbeknown to their class mates, prepared these so-called impromptu speeches. Returned missionaries also enjoyed the privilege of making reports here. These meetings were always well attended.

"Then there was the Domestic Department established to look after students during out-of-school hours. In each boarding place, one student was appointed to act as monitor. It was his duty to look after the rest and to report regularly in Domestic meeting, held monthly, as to how things were going, and whether school rules were being observed. Students were not expected to be out at night, even until 7 o'clock, without special written permission from Brother Maeser himself. Nine o'clock was considered a late hour. These permission notes were signed —Msr.

"For recreation we had Polysophical Society which held forth every Friday night, when excellent literary and musical programs were given by the best talent available in the school. And once in five weeks there was a student dance in the school assembly hall which began at 8 o'clock and closed promptly at 12 o'clock. We were so happy in those dances we did not notice the poor, splintered floor. We were not ex-

pected to frequent public dances. Nor did we. I never heard anyone complain, however, about school restrictions. Everybody seemed satisfied and happy."

I was graduated from the Normal School in June, 1890, and was selected, with several others, to make a short speech at commencement exercises. It was customary then for a number of students to appear on the commencement program.

Graduating with me in the class of 1890 were two of the choicest spirits and most faithful and devoted friends I have ever known, and two of the finest and ablest persons this state and Church has produced — they were Prof. Alice Louise Reynolds and Dr. George W. Middleton. We studied together, and together we prepared for our final examinations. This close friendship with these two precious souls covered a period of fifty-two years and ended only with their recent deaths, which occurred less than one year apart. Miss Reynolds was like a sister to me. My home was her home. She came and went as she pleased and was always welcome. During two summers she joined us in study —one summer at the University of Chicago and one summer at Cornell University. While my husband was presiding over the European Mission she spent the summer with us in London, where we visited many historic and literary shrines together. Dr. Middleton, so greatly beloved by every member of our family, came to our home often, on friendly as well as professional calls. He always called on Christmas morning, and since his death Christmas morning is for us no longer the same.

A few weeks after my graduation, I was engaged by Brother Maeser to go back to the "Y" and take charge of what was then known as the "Primary Department," and under his supervision and direction, in the fall of 1890 I began my work as a teacher, at a salary of $40 per month — one-third cash and two-thirds tithing script.

In 1891, the B. Y. A. was moved from its temporary home in the Z. C. M. I. warehouse to its new home on the new campus, in the northern part of the city, now known as the lower campus. The new building, college hall, was considered a real palace by the students. Here we had central heat, a telephone, and other conveniences.

I taught in the Training School of the institution for four years and had the privilege during that time of working under President Benjamin Cluff, Jr., who was a constant inspiration to both his teachers and students, and Prof. George H. Brimhall, that dynamic and forceful teacher and builder of character, who was in direct charge of the Training School. In addition to my work in the Training School, I taught, at different periods, needle work, physical education, and during an emergency I served as matron of the school.

I used to feel at times that teaching in a Church school had its handicaps, especially for young women who loved fun, parties, and dancing as I did. The teachers were supposed to be very circumspect and to set a good example, which was rather hard on the younger faculty members. Party dresses with low necklines and short sleeves were not very common and were taboo for us.

FACULTY OF B. Y. A., 1890

Front row, left to right: Mary Lyman (Gowans), Otillie Maeser (Phelps), Amy Brown (Lyman).

Center row, left to right: Ephraim E. Gowans, Prof. Benjamin Cluff, Jr., Dr. Karl G. Maeser, Prof. Joseph B. Keeler, Emil Maeser.

Back row, left to right: Prof. George H. Brimhall, Prof. N. L. Nelson, Prof. E. B. Isgreen, Hyrum Anderson.

One great disappointment that I remember distinctly was when I was advised not to take part in a grand masquerade ball given in the Provo Theater by the society folk of the town. It was really the ball of the season, and all of my girl friends dressed and masked for the occasion. I felt quite rebellious at being advised not to take part and argued the point with Brother Maeser. I told him I had been held down all my life, and that I was tired of being a bishop's daughter and a Church school teacher. I think I even shed a few tears about it. But I finally gave in, and sat in the front row of the dress circle—we called it bald-headed row—with the older people, where I watched my friends enjoy all the fun that accompanied those old masquerade balls.

For several years I boarded in the Maeser home, where I was treated as a daughter of the house. It was a home of order, system, regularity,

and immaculate cleanliness, as well as a home of rare culture and refinement. Sister Anna Meith Maeser, daughter of an educator, wife of an educator, born and reared in a home of luxury and refinement in the great art center, Dresden, Germany, was an expert and frugal housekeeper and homemaker, and looked constantly to the welfare and comfort of her distinguished husband and his household.

Because of her understanding and appreciation of the rare abilities of her husband, and of the importance of his work and mission as a great teacher and leader, and because she realized his great need for proper care and consideration in his strenuous work, she always subordinated herself and her personal interests to him and his work. She felt that first things should come first. She was innately modest and unassuming, and willing to remain in the background. Her abilities and qualifications were therefore not generally known or fully appreciated. Brother Maeser never had one moment's concern about how the income could best be spent, about the condition of his home either inside or outside, or about his personal effects and clothing. His always immaculate and dignified appearance in his well-pressed trousers and Prince Albert coat was due in no small measure to the attention and care of his practical and devoted wife.

While visiting Germany in 1938, we were thrilled when President and Sister A. C. Rees informed us that our tour through the East German Mission would include visiting branches in and about Dresden. We had hoped that we might be able to visit this famous city with its great art gallery, reputed to be one of the best three in the world, where there are many famous original paintings, including Raphael's "Sistine Madonna" and Hoffman's "Head of Christ." We were also interested in the city because it was the birthplace and former home of Sister Maeser who had been a second mother to me. She had often told me of her father's work there as director of the Budich Institute, a noted Lutheran college where she herself was educated, of her lovely childhood home of luxury and comfort, and of her marriage in a fashionable Lutheran church to her sweetheart from Meisen, who was her father's chief assistant and vice-director of the Institute. We were also overjoyed to find that a short side trip from Dresden was planned to visit the elders in Meisen, which was the birthplace of our beloved Brother Maeser. We went to the house where he was born and saw the sacred little slant-ceilinged upstairs bedroom where he first saw light. As we stood there we seemed to hear again the ringing testimony of our precious teacher, which had been his greatest source of comfort and an inspiration to his students. We signed our names in a book which had been placed there by Dr. James E. Talmage. How appropriate for Doctor Talmage, the brilliant student and faithful follower of Brother Maeser, to seek out the birthplace of this great teacher and have a tablet placed upon it! We also went to the china factory where Brother Maeser's father, who was an artist, painted china, and where the chair in which he sat as he painted is still preserved. We found they were still using the identi-

cal rose pattern which he used so long ago. The cups and saucers and other pieces looked exactly like those the Maeser family brought to Utah and treasured so highly, and which I remember so well. I was deeply touched on this day.

After these visits I marveled more than ever at the courage and bravery exhibited by Brother and Sister Maeser in giving up so much for the Gospel, in facing so bravely the hardships and poverty of their early days in Utah. Through all their trials and tribulations they never faltered in their loyalty to the Church. One of my most prized possessions today is a gift book from Brother Maeser—a beautifully-bound book—Scott's *Lady of the Lake*, presented to me on my nineteenth birthday. On the flyleaf are to be found these words: "Feb. 7, 1891. To Miss Amy Brown, in kind remembrance of her teacher and friend. Dr. Karl G. Maeser."

Teaching children is always interesting whether in a private or public school. From the B. Y. A., I came to the schools of Salt Lake City, where under that able educator and gentleman, Dr. J. F. Millspaugh, who was then superintendent, I worked at a salary of $100 per month, which seemed a fortune to me. Professor William M. Stewart had offered me a position in the Training School at the University of Utah, but I felt that I had served my time in teacher-training work.

The Salt Lake City schools were then operating under a board of education which was anti-Mormon, and which a few years previously had reorganized the school system and eliminated practically all Latter-day Saint teachers, and imported teachers from the outside to take their places. When I began teaching here in 1894, there were only a few Latter-day Saint teachers in the entire city. What a blessing that much of the prejudice against the Mormons has been overcome! I heard Anna Garlin Spencer, a brilliant American woman, say in an address that prejudice should be classed with other destructive forces such as war, poverty, and disease. It was always a mystery to me why some people who were so antagonistic to the Mormons chose to live among them.

While I was still at the B. Y. U., the Salt Lake Temple was dedicated, April 6, 1893. Upon the invitation of President Francis M. Lyman, I accompanied him and his daughter, Mrs. William H. King, to the sessions on the first day. It was one of the most thrilling spiritual experiences of my life. As I sat there during those impressive services I thought, as no doubt did many others, of that other April 6, 1853, forty years before, when the cornerstones of the great edifice were laid, and of the hardships and struggles of the people during these many years in their efforts to carry on the work; also of the long years of steady and continued effort which had been put forth to produce this sacred and magnificent temple.

The dedicatory prayer was offered by President Wilford Woodruff, then 86 years of age. As he stood there before the people with hair and beard as white as snow, the essence of purity, gentleness, and faithfulness, he reminded me of the prophets of old. In later years as I became intimately acquainted with President Woodruff, my appreciation and admiration of this gentle

and righteous man were unbounded.

Since that time I have visited all of the temples erected by the Church except the Nauvoo Temple, and I have visited a number of times the spot upon which it stood. I also had the privilege of attending the dedicatory services of the Canadian Temple, August 26, 1923, and the Arizona Temple, October 23, 1927, which were dedicated by our beloved prophet and leader, President Heber J. Grant, who in his ringing voice thrilled his hearers with his glorious prayer and with the earnestness of his testimony.

THE summer of 1895 was a red-letter period for me, for it was then I took my first long trip from home—a trip which made such a great impression upon me that I always enjoy recalling it. Traveling about the country in those days before the invention of the automobile was much less common than it is today.

The tour included Chicago, Ann Arbor—where I went to attend the graduation exercises of my fiancé at the University of Michigan—New York, Boston, and Washington. Returning, I visited my father's people in Illinois. I had made great preparation for the trip by replenishing and refurbishing my wardrobe. I remember especially the beautiful, cream silk formal dress trimmed with white passementerie, which I wore to the grand senior ball at Michigan University.

I traveled to Ann Arbor with President Francis M. Lyman, my future father-in-law, one of the most genial and lovable personalities I have ever known, and an ideal traveling companion. While in the college town, I was the guest of my brother, James L. Brown, later Professor of Education at the B. Y. U., and his interesting family.

The commencement exercises at this great University and the social functions connected therewith were full of interest and excitement for me. Richard R. Lyman was president of his class, and we were shown many courtesies and were entertained lavishly by his friends. It was said of him at that time that he was the most popular student on the campus. He had been president of his class in his sophomore year, and was elected president again in his senior year. This is the highest college honor the students can confer upon a classmate. And as if that honor from his classmates were not enough, twenty-five years ago he was elected president of the class (1895) for life. He made friends largely because he could not help it. He likes people and believes that on the whole the human race is pretty good. I was rather startled at the attention he received from the charming Michigan coeds. This set me to thinking.

I had the honor at this time of being presented to President James B. Angel of the University, who gave us an unhurried and extended interview. President Angel was one of the greatest college presidents of his day. He was very courteous and kind and was especially interested in President Francis M. Lyman—his background and his people. Of him President Angel made sympathetic inquiry about a number of former Utah students who had attended Michigan University and had made notable records there among them were George Sutherland, William

H. King, James H. Moyle, and Benjamin Cluff, Jr. There was great warmth in his greeting and charm in his manner.

I saw New York with a group of Z. C. M. I. buyers and members of their families. It would be difficult to explain how thrilling New York was to the women members of the party, this being their first visit to the great metropolis. Born and reared as I had been in a small village, this was especially the case with me. The elevated railroad and the subway were equally mysterious, and the theaters and business districts marvelous. Many courtesies were extended to the party by the various business houses with which Z. C. M. I. was connected. It was interesting as well as gratifying to note the respect in which this great Mormon institution was held among business men in New York.

My father's people in Illinois received me very kindly, especially his sister, Aunt Sarah Thomason, who took me into her home and her heart and escorted me about to visit a number of the nieces, nephews, and cousins. They were all interested in me as the daughter of a favorite relative and as the first of his children to visit them. They felt as if he had been almost lost to his family when he joined the Mormons. Then there were some who were quite curious, as they had never before seen a Mormon.

I visited the old cemetery near Pinckneyville where many of the Browns and been buried, and the old homestead and farm where my father had lived and worked and played, the fields and forests where he had roamed—all of which he loved so dearly, but had left for the sake of the Gospel.

The farm was bordered on one side by a dense, virgin forest which had purposely been left in its native state. Here I saw huge hardwood trees, the largest and loveliest I had ever seen, especially the maples and oaks. Beneath them there grew tall ferns, ivy which wound itself about the trunks of the trees, and gorgeous, sweet-smelling, wild herbs and flowers. After seeing his former home and surroundings in this beautiful and fertile country where corn grows taller than a man, sometimes ten feet high, I could understand why he loved trees and verdure and why he had worked and struggled so hard in his mountain desert home to produce trees. I have seen him many times carry water in a bucket across a field to refresh a beloved shade tree.

(To be continued)

Relief Society Jubilee

"THE celebration of the fiftieth anniversary of the first organization of the Relief Society, March 17, 1842, was held in the large Tabernacle in Salt Lake City, March 17, 1892, and was largely attended by those resident in the city. Many strangers and tourists were also present. The stands were handsomely ornamented with flowering plants, principally calla and Easter lilies. The large organ was draped with the stars and stripes, the flags extending across, and a large oil painting of Joseph, the Prophet, was hung high in the center; below it was an immense key made of the most beautiful flowers, underneath which was the picture, life size, of Emma Smith, the first president of the Relief Society, and on her right a picture of Eliza R. Snow, the second president, and on her left that of Zina D. H. Young, the present president."—Relief Society Minutes.

Prize-Winning Story

Relief Society Centennial Short Story Contest

VERA HINCKLEY MAYHEW

Men Must Work

Vera Hinckley Mayhew

Third Prize

MARY stood between Sister Faulk and Jane Bower as they sang "Let's Be Kind to One Another." The melody soared and filled the small basement room where Relief Society was held. Such a plain little room, old furniture, faded draperies, chairs that didn't always stay up; but it was beautiful to Mary. So was the small, lumpy woman beside her, because if it hadn't been for Sister Faulk, Mary's life would have been ruined. Her throat tightened until she couldn't sing as her mind flew back to that day three months before that had been the turning point in her life:

TOM was already up when Mary awoke that morning. She could hear the scratch of his razor. She pushed her feet into a pair of shape-

less mules and thrust her arms into a shabby house coat that was none too clean. Out in the kitchen she spread a cloth on the table, not caring that it didn't hang straight and that there were spots on it from the day before. She put bowls and spoons at four places and a package of ready-cooked cereal, a bowl of sugar, and a bottle of milk in the middle of the table.

Almost before she had finished, the children slipped into their places, filled their bowls with cereal, heaped the cereal with sugar and poured on milk. Tom came in and began to eat in strained silence. Mary just sat. Her abstraction was so complete that she didn't notice when the children slipped from their places and went outside. Only when Tom pushed away his half-eaten food and rose from his chair with such suddenness that it went clattering across the kitchen floor did she look up.

"Mary," he said, "don't you even care about the children? Neither Sally nor Ray had washed for breakfast. Do you have any idea where they have gone? This isn't Kaysville, it's Los Angeles, a pretty big place to turn six-year-old kids loose in."

"They'll come back when they're hungry," she said listlessly.

"Which should be soon," he answered, "judging by the kind of breakfast they had." He looked with loathing at the table. "This is no food for growing children, nor for a working man either. You've got to snap out of it. I know I was a brute to tear you away from your mother. But after all you're a married woman and should be grown up if you are ever going to be."

"I don't want to do anything," she said. "I'm so lonesome I could die. For four months it's been like this. I tell you I can't stand it." She put her head on her hands, and the tears spilled out between her fingers.

Tom pulled on his hat as if it were a live thing that had offended him, and walked out of the house.

Without waiting to clear the table Mary went into the bedroom and threw herself across the unmade bed. Why had they ever come to this terrible place? They had been so happy back home. Tom had a job —not a very good one, but they could have managed. Mom lived just around the corner. She invited them to dinner often or brought over something she had cooked. Mary could depend on leaving the children with Mom while she had an afternoon with the girls or went in to Salt Lake for the day. If her work got behind, Mom would help her for a half day to get her work caught up. Then Tom got a chance to take a job in this airplane factory, and nothing would do but they must pick up and move.

Mary had no idea how long she had been crying when the doorbell rang. Her eyes were red and swollen, but she didn't care. Even if it were only the Fuller Brush man, she'd talk to him. She couldn't buy any brushes, but she'd keep him talking as long as she possibly could. For a few minutes she might forget the way Tom had looked at her. As if the mess they were in was her fault! He was the one that had moved away from Utah.

SHE got up from the tumbled bed, pressed a cold cloth against her burning eyes and went to the door.

For a minute she was sorry that she had. The two women on the step were so neatly dressed that her house coat suddenly looked as bad to her as it really was. The parched grass on either side of the walk was a reproach. With an almost defiant expression she asked them in and found chairs for them.

"Are you Mrs. Martin?" the older of the two asked. At Mary's nod, she continued. "We're Relief Society visiting teachers. I'm Sister Faulk, and this is Jane Bower," she said, indicating her companion. "We haven't seen you at Church."

"We took the children to Sunday School once," Mary said, "but it was so dreadful not to know anyone that I never went again. Tom usually goes to Church Sunday evening, but I stay here with the children."

"Try again soon, won't you?" Sister Faulk asked. "This time you'll know Jane and me."

Mary found it hard not to respond to the smile of genuine friendliness on the woman's face.

"I know how hard it is to be away from home for the first time," Mrs. Faulk continued. "I had that experience twenty years ago, and Jane came here a bride about six months ago. She was fresh from a round of parties, and the quiet almost got her at first."

Jane smiled at the older woman's teasing. "I disliked the quiet at home and the noise outside," she said, "but I like it here now."

Mary felt swift surprise. These women had been as lonely as she was, and they had overcome it. But then, they hadn't left someone like Mom. She didn't intend to get used to it. She meant to make Tom go back.

She found herself telling them about her life at home. She wanted them to understand why she could never like it here. She wanted Sister Faulk to know that her life hadn't been like just anyone's. She had an uncomfortable feeling that Sister Faulk understood too much.

The rest of the day Mary was able to accomplish more. In the back of her mind was the feeling that she would like to earn the good opinion of Sister Faulk. She decided that she wouldn't quarrel with Tom any more. That night when he came home she would talk to him calmly, make him see that she could never be happy here. Surely he would understand that it was better to live where you could be happy than to have any amount of money.

That night when Tom came home, the children, clean and smiling, were waiting for him eagerly. The odor of roasting meat and the good, spicy smell of fresh baked gingerbread came out to him.

When dinner was over and the children were in bed Mary came into the living room where Tom sat reading the evening paper.

"Not working tonight?" she asked.

"Not tonight," he answered, and didn't explain that he had felt too discouraged about conditions at home to put his mind on mechanical problems, and that he had passed up the weekly research appointment.

She snuggled on the arm of his chair and rubbed her cheek against his hair. "Let's talk a few minutes," she said. "After you left this morning I cried a long time. I was so lonesome that when you were cross I couldn't stand it. Then the Relief Society teachers came, and somehow I saw my house through

their eyes. I could see that you were right when you said that we couldn't go on like this. I can't seem to get up an interest in anything when I'm so miserable, and there are so many things I don't know how to do. Won't you see if you can't get your old job back or make contacts with some other firm back home? To be there with family and friends is so much more important than any money you can earn staying here."

Tom's arm dropped away from her waist. He had felt so encouraged—and now this. Her seeming improvement was only a build-up to get her own way. His voice was tight as he answered her.

"It isn't a matter of money. I thought you understood that. We are living in perilous times, when it is every man's duty to do all he can to preserve our way of life. Down here I'm able to work with others to improve our war equipment. Those improvements will be just as important when peace comes again. I'm taking a man's part in a man's struggle."

Mary stood up and faced him. "Doesn't it mean anything to you that I'm perfectly miserable?" she asked.

"Yes, Mary, it does. It means so much that if you can't adjust I'll have to give up and go back. I'll have to forget my dreams of doing something really worthwhile and take you back where your mother can take care of you." His lips tightened bitterly.

Mary walked over to the window and looked out. As far as she could see the lights were winking—a million lights in thousands of homes and not one house that held a friend; a labyrinth of streets down which she could walk and no one to speak to her; a hundred stores to fight her way through and no one caring whether she got what she wanted or just got trampled. If I can't adjust, she thought. Why must the woman always adjust? A line from an old school reader came back to her: "For men must work, and women must weep." She supposed it was the same in every generation. A lot had been said about the emancipation of women, but when it came right down to it a woman stayed home and waited for some man to come back to her.

"Will you give me three more months?" she heard Tom say.

Three more months of loneliness in the midst of crowds! The lights of the city blurred and became a huge ball that spun around and around. She tossed her head to clear her eyes and spoke in a hopeless tone. "Yes, you can have your three months, and I'll make every effort to adjust. I'll play fair."

"That's my girl," he said as he took her in his arms. One of us has to be unhappy, she thought, and it might as well be me. It did feel good to be in his arms again.

"If you just can't get used to it, darling, I'll take you home, I promise," he said. She crept up closer to him.

THE next Sunday, Mary took the children to Sunday School, and Sister Faulk introduced her to several people. Then Jane came in and sat by Mary, giving her hand a tiny squeeze that seemed to say, "I'm glad you're here."

A day or two later Sister Faulk brought her daughter to stay with

Sally and Ray, and she took Mary downtown to a cooking class. They shopped together frequently and almost every morning talked a few minutes on the telephone.

One day at Relief Society the work director handed Mary a piece of cloth, a pattern, and a pair of scissors. "Follow the cutting guide, and you can't go far wrong," she said.

Mary sat down and studied the pattern layout carefully. Then she pinned the pattern on the cloth and began to cut. Her fingers trembled, and she felt sort of all gone in the pit of her stomach; but others around her were cutting, and she would, too. Jane showed her how to cut the notches, and someone else showed her how to be sure the pattern was straight with the material. Finally, the dress was cut. Having cut it, Mary wanted to sew it. She made arrangements to go to the Relief Society room on afternoons when the sewing machine was not in use. When she had finished the dress, it was just the right size for Sally, and she decided to borrow the pattern and make one like it for her own little girl.

The night Sally's dress was done, Mary dressed the child in it for dinner. She could hardly wait for Tom's comment. Sally had been cautioned not to say a word until Daddy did, but she strutted and preened as if she had never had a new dress before. It was pink with rather wide white stripes and pockets crosswise of the material. It had a little, square neck that set off Sally's little, round chin to perfection.

"Hello," Tom said, "here's my sweetheart all dressed up. A package from home, Mary?" he asked.

"Mommy made it," the child shouted.

"Mommy did? How come?" Tom asked.

"I've been helping with the welfare sewing at Relief Society," Mary answered. "I made a dress all alone for the ward donation to the welfare plan, and it turned out so well I made this one for Sally."

"It sure is swell," he said, his eyes shining.

The next morning an electric sewing machine was delivered. There was a card tied to the leg. Mary opened the envelope and read:

To my wife, who is a grown-up woman. With all my love. Tom.

Tears filled Mary's eyes. She had never been so happy before. She was growing up, and she liked the sensation.

She liked the Tom who came home to her evenings now, too. He stepped so joyfully and had such a fund of things about his work to talk over with her. When they invited people into their home or when they went out she noticed how other men listened to Tom, and her heart beat with pride in him.

ONE morning, when the three months were almost up, she got a letter from her mother:

You seem to be liking it down there in California, and I am glad. While we miss you, we know that you must be where Tom can do his best work.

For a while I was worried about you. Even if Tom had given in to you and come back home your marriage couldn't have been successful. Whatever came up the rest of your lives, whether he said anything or not, you would know that he felt that if you hadn't spoiled his big chance things would have been different. A woman can't let her husband down in something

ig and ever mean the same to him again. I've been interested, too, in what you've aid about your friend, Sister Faulk. Re-ef Society must still be doing business t the old stand. Once when you children ere all sick my Relief Society visiting eachers came in with food already cooked, nd they took my clothes home to launder. hey made it possible for me to get through hat siege.

I remember, too, my mother's story bout the time her father was on a mission o England. That was in the early days f the Church, and Mother was just a mall girl. Her little brother was very ick, and Grandmother hadn't been able o leave him in order to work, and the upboard was painfully bare. Mother and er smaller sister were playing on the floor, lthough it was long past bedtime. Grand-nother was sitting at the bedside of the oy. She seemed to have forgotten she ad other children. There was a knock t the door, and when Mother opened it wo women came into the room. One of hem folded Grandmother in her arms and aid, "I just knew you needed me tonight." hey stayed all night. The next morning he child was better. Arrangements were nade to get food and fuel until Grand-nother could work again.

These visitors were called the Neces-ity Committee in those days, but the work they did was just the same as that done by the visiting teachers today. The necessities, though sometimes different, are just as real today as they were a hun-dred years ago. I'm glad they found you, dear, and glad you could take advantage of heir help.

Mary raised her eyes from the page and sat thinking. Four generations of her family helped in time of need by Relief Society visiting teachers! Her mother was right. Her need had been as great as her grandmoth-er's, although it was different. She had Tom with her, but she had nearly lost his respect; and love can't last long when respect is gone. She had been a woman who hadn't grown up. She had needed the help of a kind, wise woman.

Sister Faulk had been that woman. Her gifts of food had made Mary cook so that the plates wouldn't go back empty, a thing her country training couldn't have tolerated. The books and magazines Sister Faulk brought her to read had contained just the things she needed to see her problem straight. The older woman had praised so lavishly, never saying that Mary had improved, just commenting on what a fine person she was.

Mary's thoughts were broken into by the telephone ringing.

The voice that came to her was that of her dear friend.

"Mary, I was wondering if you would be my assistant on this visiting teaching job. We are trying to double the number of our visiting teachers this centennial year. Jane is going to take a new partner, and I'd like you for mine."

Tears of gladness filled Mary's eyes that Sister Faulk should want her.

"I think you are grand to give me the chance to do for someone else what you have done for me," she said.

SO Mary stood between Sister Faulk and Jane Bower singing, "Let's be Kind to One Another." In her heart was another song of gratitude for what these women had done for her and the opportunity that was now hers to do the same for someone else. How glad she would be to be one of those to bring about the "centennial of service." "Let each be a sister, brother," she sang, and breathed a little prayer that she might truly be a sister—a good Relief Society sister.

EDITORIAL

Vol. 29 MARCH, 1942 No. 3

Anniversary Thoughts

ON this the one hundredth anniversary of the Relief Society of the Church, the 113,000 members, scattered throughout the world, lift up their hearts and voices in praise and thanksgiving to their Heavenly Father for the blessings this organization has brought to them.

We are grateful for the opportunity it offers for helpfulness to others and for self-development; for the unselfishness of its service; for the loftiness of its ideals; for the splendor of its spirit; for the grandeur of its achievements.

We are grateful that one hundred years ago in those dark days for woman, when her status was uncertain and her privileges few, there was one man among men who boldly and bravely took the initiative and raised her to her proper sphere. All honor to the Prophet Joseph Smith who, when the Church itself was only twelve years old, gave official recognition and standing to the women of the Church he founded, by giving them an organization which furnished them opportunity for full self-expression and growth, for the exercise of their humanitarian instincts, and for their physical, mental and spiritual development; who advocated the doctrine that women should stand by the side of men and grow and progress with them. His advocacy of this principle was among the important contributions of Joseph Smith to the Latter-day Saint home and family.

Mingled with our feelings of appreciation for our blessings, at this time, are those of sorrow and grave anxiety. How sad that in the midst of the commemoration of our century of progress and accomplishment for women we find the world involved in a cruel and heartless war, with all the horrors and sacrifices involved. How tragic that women who bear and bring up sons do not have more influence with respect to the abolition of war!

In these days of anxiety let us regard one another with tenderness, love, and sympathy; let us put our trust in the Lord and unite in fervent appeals to Him for strength and courage to meet life each day as it comes with faith and composure, and to turn men's hearts to ways of peace.

Our greatest source of help and comfort at any and all times lies in the Gospel of Jesus Christ and in the spiritual security which comes from a testimony of its truthfulness. It is my testimony that the Gospel of Jesus Christ is true; that it has been restored in its fullness in these latter days; that Joseph Smith was a prophet of the living God; that the Father and Son appeared to him in vision; that he heard the voice of God say, "This is My Beloved Son. Hear Him!"; that the Prophet was the instrument in the hands of our Heavenly Father in restoring the Gospel in its fullness.

—President Amy Brown Lyman

Relief Society Passes Membership Goal

THE announcement of the General Board that, according to a reliminary tabulation, the Relief ociety has exceeded its centennial nembership goal of 100,000 by chieving an enrollment of more han 113,000 as of December 31, 941, is cause for rejoicing among Relief Society workers everywhere. This announcement was made Febuary 11, 1942, and was included in Official Bulletin No. 24, dated Febuary 19, 1942. This outstanding chievement brings to a brilliant culnination the intensive four-year nembership-building program aunched in 1938. During the past our years, Relief Society women verywhere have worked with interst, enthusiasm, and efficiency in he interest of increased membership. Their vision, resourcefulness, nd diligence have been an inspiraion, and the result of their efforts tands as a monument to their powrs of achievement, an achievement s magnificent and far-reaching as ny single achievement in the hisory of the organization.

At the time the membership prorram was launched, the Society had n approximate enrollment of 75,000 vomen. For the first three years of he campaign, approximately 5,000 ew members were enrolled each ear. At the beginning of 1941, ,000 new members were needed to each the centennial goal of 100,000. Spurred on by the establishment of ew quotas in each stake and mision, based on the number of Latter-day Saint families in each divi ion, the women set to work with a vill, and enlisted during the last year f the campaign more than 22,500 new members—a phenomenal record for so short a period.

When we realize that in four years time more than 38,000 new members have been enrolled, and that this number represents an increase of more than 50 percent of the enrollment as of the end of 1937, we have some comprehension of the magnitude of the accomplishment.

This magnificent achievement is not due to any single individual or group, but is the result of an all-out effort. The Relief Society General Board, stake boards, ward officers, teachers, and members, other Church auxiliaries and the Priesthood have all endorsed the movement and have contributed to a realization of the goal set. We particularly appreciate the endorsement of the movement by the First Presidency, and the active cooperation of stake and mission presidents, bishops, and branch presidents. Their support has encouraged the women and has been an important factor in the actual enlistment of new members.

While figures have been very much to the fore during this intensive campaign, they were after all merely a mark to aim at and a gauge for measuring progress. The great objectives of the movement were the building of Latter-day Saint women and the strengthening of the Society, that it in turn might be a strength to the Church.

We are grateful to our Heavenly Father for the inspiration that brought about the membership-building program and for the diligence that has carried it to so glorious a culmination.—*B. S. S.*

HAPPENINGS

Annie Wells Cannon

To lighten the load for others brings gladness to one's self.

ALICE HEGAN RICE, author of *Mrs. Wiggs of the Cabbage Patch*, died last month. In her writings she expressed a helpful philosophy; for instance, "I've made it a practice to put all my worries down in the bottom of my heart, then sit on the lid and smile."

LILY DJANEL, new Metropolitan soprano and world-famous "Carmen," is a French refugee. She was singing in Paris five days before it was taken by the Germans. She has taken New York by storm—not of artillery, but voice and charm.

JACQUELINE COCHRAN, famous aviatrix, has been assembling about 400 American women flyers to augment the present 50 British women ferry pilots in the British Air Transportation Auxiliary.

LIEUTENANT COLONEL POLLY POTTERS, head of the Eaglette Flying Squadron, a group of 64 Southern California women, has offered the services of the Squadron to the United States as ferry pilots and general assistants to the army, navy, and coast guard.

WOMEN taxicab drivers have made their appearance on San Diego streets. These cabbyettes are necessary to meet the shortage of men drivers leaving for service in the army and navy.

NANCY MERKI, fifteen-year-old Portland, Oregon, girl swimmer, holds a world record with four American marks, and seven national championships. She was noted the outstanding woman swimmer for 1941.

CAROLE LOMBARD'S tragic death in an airplane accident closed the brilliant career of one of filmdom's beloved characters, and created many changes in the motion picture world.

MARY FIELDS GARNER, age 106, Emily Hodgetts Lowder, 101, and Tressie Heath Burgess, 90, Utah pioneer mothers, all well and hearty, received honors this last winter on their anniversaries. How marvelous to have lived a century of usefulness!

ELIZABETH PUGSLEY HAYWARD, honored civic and Church woman leader, Sophie J. L. McKean, a Gold Star mother, Genevieve Alice Pyper, Ann Nebeker, and Genevieve Bourne, of Utah, and Louise L. Fisher, of Idaho, are listed among the prominent women who died this past winter. All were daughters of Utah pioneers and earnest workers in Church and state affairs.

ELEANOR DARK'S Australian story, *The Timeless Land*, *Dragon Seed* by Pearl Buck, *Marion Alive* by Vicky Baum, *Saratoga Trunk* by Edna Ferber, and *Lonely Parade* by Fannie Hurst, are among the latest outstanding books by women.

Notes FROM THE FIELD

Vera White Pohlman, General Secretary-Treasurer

Wherever the name does not readily indicate the geographical location of the take or mission, the location of its headquarters is designated in parentheses.

Regulations governing the submittal of material for "Notes from the Field" appear n the *Magazine* for April, 1940, page 275.

MESSAGES FROM THE MISSIONS

Norwegian Mission (Oslo, Norway)

KRISTOFA SONSTEBY, president of the Relief Society in the Norwegian Mission, wrote from Oslo on October 23, 1940, as follows:

"We thank you for the Relief Society lessons received some time ago, both sets at the same time. We had then lost all hope of getting the lessons in time to get them translated and sent out, so we had worked out a lesson plan ourselves, and the Relief Society had started their meetings the first Tuesday in September. We decided then that the organizations could continue with the program on which they had started. We hope that is all right with you. The lessons may be used next year. It is hard to tell how the mail connection and the conditions will be by then.

"In our organization here in Norway we have selected for our theology lesson Apostle James E. Talmage's book *The Articles of Faith*. The district sisters' lessons are worked from Apostle John A. Widtsoe's and Sister Leah D. Widtsoe's book *The Word of Wisdom, A Modern Interpretation*. In our third meeting we read and discuss the world's best authors. Instead of using lessons in the social service meeting, the sisters do sewing and mending for poor people, and discuss cooking and preparing of food.

"All of us are well, and the Relief Society sisters attend their meetings as before and are interested in the work.

"I thank you in behalf of all of us for your kind greetings sent through the General Secretary, and we also thank all our sisters over there for the prayers ascended in our behalf."

Argentine Mission
(Buenos Aires, Argentina)

FOLLOWING are excerpts from a letter dated January 7, 1942, from Corraine S. Williams, president of Relief Societies in the Argentine Mission:

"We had a very successful bazaar on December 6; we found the date before Christmas much better than in March (our fall).

"Also, I might mention that each of our branches has a little bank, into which each sister can put from ten to twenty cents as often as she is able. This amount is donated directly to the welfare plan.

"We are making plans for our celebration in April. We have an original production which several of the elders have helped to write. It will contain original music, dances, and dialogue, and of course is entirely in Spanish. I will try and send a synopsis of it in English at a later date. We have titled it 'The Light of the World, or A Guiding Hand.'

RELIEF SOCIETY AT ANCHORAGE, ALASKA

RELIEF SOCIETY AT FAIRBANKS, ALASKA
Dressed in their Alaskan parkas.

RELIEF SOCIETY AT FAIRBANKS, ALASKA, JUNE, 1941

May Oldroyd, president, at extreme right. Seventh from the right is Martha Swanson, a Russian Eskimo, who first met missionaries in 1940 while they were tracting. She was baptized in May, 1941. Her little daughter is by her side.

"As yet we are living in a land of peace and have felt no personal privations more than a quite drastic raise in prices. We are very thankful for the blessings that we receive and for the privilege of serving in the mission field."

Northwestern States Mission
(Portland, Oregon)

EDITH WILLIAMS, president of the Relief Society at Anchorage, Alaska, sent the accompanying picture and the following report dated November 11, 1940:

"This being the first Relief Society organized in Anchorage, Alaska, we are very proud of our branch.

"We are having very good success with our meetings. We meet at homes—one month's meetings are held at one sister's home, then we rotate.

"Our organization consists at present of sixteen members, and we have one or two visitors attend each meeting. A very lovely Relief Society spirit prevails among the sisters, and we are following the lessons as outlined."

Pictures are also shown of the Relief Society at Fairbanks, Alaska.

Southern California Mission
(Los Angeles, California)

ON August 22, 1941, Myrtle Owen, counselor to Connie Pace, president, called at the office of the General Board with the following report of this energetic and resourceful Relief Society in an isolated mining town:

"In the little mining town of Hayden, Arizona, although we are miles from any of the branches of the Church, we are trying to carry on a

RELIEF SOCIETY AT HAYDEN, ARIZONA

Relief Society and Sunday School.

"Hayden is situated in the hills 100 miles from Mesa, 75 miles from Tucson, 42 miles from Globe. We have no place of our own in which to hold meetings. Our Sunday School meets in the K. P. Lodge hall, and Relief Society meets in the ladies' room of the smelter club (this room is rent free).

"In 1933, this place closed down and most of the families moved away. In 1937, it reopened and people moved back. We wanted to have meetings, so some of the ladies attended a meeting in Tucson and asked the mission president to send us someone to organize us. In November, 1937, we held our first meeting. We had the *Handbook* and several *Magazines*, and the majority of us had been workers in Relief Society before the shutdown. We have seventeen enrolled and had an average attendance of eleven for the past season. It is impossible to have food sales or bazaars, so we sponsor picture shows to get a little money. We can't do the regular Church welfare work as we'd like to, but this year once a month we contributed articles of food. We have helped the Red Cross, and so far this year (including August's quota) we have turned in 143 garments and have about 580 hours to our credit—more than any of the other organizations here, according to the Red Cross leader.

"We have every available Latter-day Saint lady enrolled. During the summer the president contacted five ladies who had never joined—two of these ladies are on cattle ranches in the hills and can't attend very often; one is a school teacher and can't attend; one is a young mother who will come; and one sister is seventy-seven years old, and although she has been a member of the Church

or fifty years, she had never been ble to attend a Relief Society, so ow after all these years she asked o join with us and will attend when er health will permit. Of our pres-nt enrollment we have six non-nembers enrolled, and four of those re regular attendants and have nissed few meetings in the past two ears. We have eleven *Magazine* ubscriptions, and three of the sub-cribers are non-members. This ummer's enrollment of five new nembers will swell our member-hip."

Hawaiian Mission
Honolulu, T. H.)

ARMADA B. COX, president of Hawaiian Mission Relief Socie-ies, submitted during 1941 the two eports which follow:

April 26, 1941

"The ninety-ninth birthday anni-ersary of the Relief Society was not orgotten in the Hawaiian Mission vhere appropriate programs were eld in the various districts and ranches. One of the most out-tanding was at Kalaupapa, Molokai the leper settlement), where mem-ers of the active branch dramatized he organization of the Relief So-iety by Joseph Smith. The eight General Presidents of the Society lso were impersonated.

"Another outstanding observance vas in the Hilo District, where a azaar, program, and dance were eld under the able supervision of Mrs. Makaiwa Loa, president of the Hilo District Relief Society. (See ac-ompanying pictures.) This was in onnection with the district's semi-nnual conference held March 15 nd 16, 1941. A feature of the pro-gram was an hour's concert by the Hawaii County band. Many beauti-ful Hawaiian quilts and other hand-work, also delicious Hawaiian cakes, were displayed. Sister Loa and her helpers from the six branches of the district deserve much credit for the success of the bazaar and conference, as do the missionaries of both the Japanese and Hawaiian Missions."

August 6, 1941

"The making of a major portion of 14,500 white, red, and blue paper Hibiscus flowers for a prize-winning Independence Day float was the free-will offering of the Relief So-ciety of the Paia Branch, Island of Maui in the Hawaiian Mission. The organization has but twenty-four members, five of whom are not members of the Church. The float, in the form of a battleship, was en-tered in the parade by the Maui Agriculture Company. Mrs. Mar-tha Hokoana, president of the Paia Relief Society, was asked if the 'Mormon Women's Club' could make 4,000 paper Hibiscus, and she replied in the affirmative. Asked what the charge would be, she re-plied that the women would donate their services.

"About July 1, it was found that the elaborate plans for the float called for nearly 15,000 flowers in-stead of the 4,000 originally asked for. Other women and girls, also the Mormon elders, were called upon to help under the direction of the Relief Society, and the float was finished late the night of July 3. It easily won first place.

"Because of their splendid and beautiful work, the sisters won much praise in newspaper stories and otherwise, and have been promised substantial help if and when they

GROUP OF MISSION AUTHORITIES, HILO DISTRICT RELIEF SOCIETY WORKERS AND HELPERS, L. D. S. GYMNASIUM, HILO, HAWAII, MARCH 15, 1941

Seated in front, left to right, are President Jay C. Jensen and Eva B. Jensen of the Japanese Mission; Mrs. Makaiwa Loa, president of the Hilo District Relief Society; President Armada B. Cox of the Hawaiian Mission Relief Society, and President Roscoe C. Cox of the Hawaiian Mission.

RELIEF SOCIETY BAZAAR, HILO DISTRICT, HAWAIIAN MISSION, MARCH 15, 1941

Showing part of the Hawaiian quilts and other handiwork displayed, and also a group of Hilo District Relief Society officers and workers; famous Hawaiian cakes were also displayed, but are not included in the picture.

ELDER WILLIAM J. CHAMBERS, OF EDEN, UTAH
Standing in front of prize-winning float for which Paia Relief Society on the Island of Maui made most of the 14,500 Hibiscus blooms.

need it. They have been invited to have a booth in a large carnival sponsored by the Maui Agriculture Company in September, and will be given fifty percent of the proceeds for a new chapel expected to be built in the next few months."

Reports from Mrs. Cox indicate that the Relief Societies in the Hawaiian Mission are growing both in number, unity, and effectiveness. In her letter of January 26, 1942, she said: "I think the Hawaiian Mission did its full share toward bringing the total Relief Society membership in the Church to 100,000 by 1942. There were actually only twenty-two organized and active branch Relief Societies in the Mission when I arrived in July, 1939. Now we have thirty-six, and all seem to be increasingly active and enthusiastic. Many Relief Society members do not belong to the Church—at present.

"During 1941 there was a net increase of ten new branch organizations with a corresponding expansion in activities and membership, while visits and help to the needy and sick have greatly increased. Food raising, food preserving, sewing, quilting, and other projects are being carried on; much help was given toward construction of the Oahu Stake Tabernacle; help has been and is being given toward new chapels, gymnasiums, and recreation halls, and toward keeping buildings and grounds in a clean, inviting condition. And the missionaries still find many faithful 'mothers' among the Relief Society sisters who render services for these young men and women that should be greatly appre-

RELIEF SOCIETY OF THE TORONTO BRANCH OF THE CANADIAN MISSION

Seated at extreme left are Jemima Davies, president of the Toronto Relief Society, and Emily J. Smith, president of Relief Societies of the Canadian Mission.

ciated by the real mothers back in Utah and other states.

"Communication between the Islands has not been up to par since December 7; also work for me has been greatly increased, and working hours have been cut down by nightly blackouts. However, all is well here, and there has been considerable increase in all Church activities that are permitted under present conditions."

Canadian Mission
(Toronto, Ontario, Canada)

THE accompanying picture shows the members of the Toronto Branch Relief Society gathered in the recreation hall of the chapel where light refreshments were served between the two sessions of the Toronto Branch Relief Society conference on September 29, 1940. Margaret Zuber, secretary-treasurer, who submitted the picture, reported that "at the evening session Elder David A. Smith, president of the Canadian Mission, was present and stressed the importance of Relief Society work, also the importance of women's membership in the organization. The Singing Mothers rendered several numbers, including 'A Hundred Thousand Strong.'"

Syrian Mission (Aleppo, Syria)

ABRAHAM HINDOIAN, branch president at Aleppo, Syria, in a letter dated September 7, 1941, and received by the General Board February 18, 1942, wrote: "I thank you that you remembered us by letter dated May 16, 1941. The Relief Society lessons for 1941-42 are in hand. They reached us just in time, August 18, 1941. We are indeed

grateful. Through your help our sisters are progressing more and more in their understanding of the Gospel. We are thankful to the Lord that in these latter days He sent a prophet to this earth, and we are grateful to be members of His Church. We appreciate our active Relief Society sisters who help to carry on this great work. All our Relief Society members hope to hear from you and ask that you remember us in your prayers. If you remember, today it is two years since the war started on September 7, 1939."

South African Mission
(Mowbray, C. P., South Africa)

THE following excerpts are from letters dated November 29, 1940, and January 13, 1942, from Joseph-ne H. Folland, president of Relief Societies in the South African Mission:

"We are near the close of our year's work, and are very happy, for in spite of these perilous and uncertain times we have had a very successful year. Although we have done considerable war work, we have not let it interfere with the Relief Society program. Almost all of our knitting was done at the homes of the members, and we devoted a few hours each month in our work-and-business meeting to the making of bandages for the Red Cross.

"Our smallest Relief Society, Eerste River, which has been able to raise through their efforts in selling homemade jams, jellies, boutonnieres, and eggs (a profit of a penny a dozen) a sum of just over ten pounds. Their accomplishment has been really remarkable.

"The women this year (1940) for the first time have been interested in quilt making. We have made several here and in the branches. It is quite a new art for these women. We have had to use feathers or a blanket as padding, because wool or cotton bats are not obtainable here.

"Our auxiliary year closed November 30, 1941, so I would like to review just a few of our activities during the past year.

"Just a year ago our missionaries left us. I must say that I was a little discouraged with the thoughts of trying to carry on this important work without their help and support. But as I look back over the past year, we have been able, with the help of our Heavenly Father, to have our meetings as usual and have really been able to carry on the work very well considering these anxious and perilous times.

"We have indeed been blessed with immediate peaceful surroundings and with all the necessities of life, with very few inconveniences, such as no white flour, small quantities of butter, and now rationing of petrol.

"Many of our young men are away on active service and also our young women, but the women, especially our fine Relief Society members, have been able to fill in the gaps splendidly.

"We held our old folks' dinner, Relief Society conferences, and socials throughout the year as usual, even though most of our members have war duties in addition to their other duties.

"Three of the larger branches held very successful bazaars, realizing proceeds enough to care for the charity work for the coming year, which we

A GROUP OF WORKERS AT ANNUAL RELIEF SOCIETY BAZAAR HELD NOVEMBER 5, 1941, MOWBRAY, CAPE TOWN, SOUTH AFRICA
Josephine H. Folland, president of South African Mission Relief Societies, is seated, center.

THE FANCY-WORK STALL, RELIEF SOCIETY BAZAAR, SOUTH AFRICAN MISSION
Josephine H. Folland, Mission Relief Society president, at right.

RELIEF SOCIETY AT FREMONT, NEBRASKA
The president, Mildred Powell, is at the left on front row.

nticipate will be very heavy. Our ttendance record has fallen down little, owing to the war activities, ut we were able to send in fifty sub- criptions for the *Relief Society Magazine*.

"We are busy planning our cen- ennial programs."

Western States Mission
(Denver, Colorado)

UCEAL R. CURTIS, president of Relief Society in the Western tates Mission, sent on December , 1941, the accompanying picture f the Relief Society which was or- nized at Fremont, Nebraska, larch 25, 1941, with nine members. ne reported that "this little group as established an enviable record in at they have 100 percent *Magazine* bscriptions, and they have paid eir membership dues in full."

Eva S. Sumner, president of the elief Society at Hanna, Wyoming, another branch of the Western States Mission, wrote on January 13, 1942:

"Our Relief Society is nearly four years old. Last year we organized a Sunday School in Hanna.

"Today, at our work-and-business meeting, we celebrated the birthday of our oldest member, Sister Annie Tate. She was born in England January 11, 1853, and in 1888 she and her husband emigrated to America. She has lived in Wyoming ever since.

"Sister Tate has been a constant subscriber to Relief Society publications since 1890, first to the *Woman's Exponent* and then to the *Relief Society Magazine*. She spends a great deal of her time reading. She also crochets and makes hairpin lace. At the close of our meeting today we served a luncheon to eighteen members and friends."

Tahitian Mission (Papeete, Tahiti)

VENUS R. ROSSITER, president of Relief Societies in the Tahitian Mission, wrote on December 20, 1941, as follows: "The Articles of Faith have been translated into the Tahitian language, which we shall use in our lesson work.

"With our branches so widely scattered and communication so infrequent, I have not yet learned the conditions of the Relief Societies of the remote islands. In Papeete, Takaroa, and Hikuru, they are functioning as they were a year ago before the departure of the missionaries.

"We are happy in our work here notwithstanding the great disadvantage of being without missionaries to carry on the work and encourage the Saints on the isolated islands of the mission."

Swiss Mission (Basel, Switzerland)

THE following excerpts are from a letter from Elder Max Zimmer, acting president of the Swiss Mission, which was received during the summer of 1941 by Elder Thomas E. McKay, European Mission president in Salt Lake:

"We appreciate very much your kind attention in sending us the Relief Society lessons so early. This gives us time to do good work in translating and adapting them. Last year we received only the Theological and Church History material. As a substitute for the Social Science course we used the very fine and practical teachings and instructions of the Prophet Joseph Smith to the Relief Society sisters in Nauvoo, as contained in Elder Joseph Fielding Smith's compilation of the *Teachings of the Prophet Joseph Smith*. Sister Stoecklin approved of it, and collected and translated the texts and we sent them out as a mimeographed nice little 'heft' of twelve pages. The sisters are now about through with these lessons, which according to all reports, were liked and enjoyed very much by them.

"To us, receiving and reading Church publications from headquarters has, spiritually speaking, the same effect as rain on a thirsty desert.

"Our Relief Societies go on with their good work just as usual. Meetings are held regularly, and the charity work and other activities are going on as before. We organized a new Society in the little, but lively, branch of Langnau, with Sister Schwarzentrueb as president, and are planning to organize two more, one in Olten and one in Wattenwil. The sisters are really doing a great work. Last spring and summer, when most of our men were called into the army and a number of our branches were temporarily left without any brethren at all, we asked our sisters to meet with the women and children, holding meetings as far as possible and keeping the branches alive. Of course those branches were visited by the mission supervisor or by older brethren from nearby branches at least once a month to administer the sacrament and take care of special cases, but the sisters responded in a splendid way to our call. This is also true in regard to the Relief Society visiting teachers; they too are a very fine help, especially in branches where we are very short of ward teachers—and this is still the case in most of our branches.

"We look forward to March 1942, with great anticipation, and though comparatively small in numbers, we

vant to join the Church in commemorating the one hundredth anniversary of the organization, and make it the climax of our membership drive which has been going on ince last winter."

In a letter dated November 2, 941, R. Simond, Swiss District resident, acknowledged receipt of Relief Society lessons for 1941-42, vhich were translated before being orwarded to the Society. He added: Up to now we have nothing to omplain of. We have been able to old meetings as we liked, but in vinter we have to combine some rganizations with others to save ome coal, as fuel is short over here. n regard to food, we still have plen-y, although we have to be careful nd count well, but we must be hankful to the Lord to have spared ur little country up to now."

British Mission (London, England)

MARIE W. ANASTASIOU, president of the British Mission Relief Societies, sent the following report of conditions in a letter dated December 18, 1941:

"The Relief Society organizations n the British Mission are functioning without interruption. With the elp of President Anastasiou, the isters in the office, and my board nembers, we manage to keep going. Of course the war conditions do not ermit free travel and even meeting n board meetings regularly. The isters are scattered, and we only neet occasionally by arrangement. However, we are glad to say that here are at the present time forty-six Relief Societies functioning. In the eports received from November, 46 meetings were held. Each Soiety is in funds and has been able to carry on the meetings, the lessons, and generally adhere to the program outlined in the *Relief Society Magazine*. Regarding the *Relief Society Magazine*, approximately ninety subscriptions are in operation now.

"Regarding the centennial celebrations, we have published in the *Star* the summary of recommendations contained in Bulletin No. 18. Immediately after Christmas we propose to devote a greater space in the *Star* to our work. Two articles by Sister Lyman have been published—one in November and the other in the first issue of January, 1942.

"At our annual district conferences, held during the summer months, it was an inspiration to attend meetings, the attendance of women at some of these conferences being as high as eighty-five to ninety-five. Our meetings were very profitable indeed. The sisters manifested eagerness and readiness to continue to function in various auxiliary organizations, especially in the Relief Society.

"We return from each conference very much encouraged by the Saints' devotion.

"There is a Relief Society supervisor in each of the fourteen districts in the mission. The sisters are very much handicapped in being unable to travel, but nevertheless our monthly reports reach us with fairly good regularity.

"During the last year and continuing to the present time, the sisters are knitting woolen articles for the Red Cross and are assisting local organizations in war work. We have sent in the past to the refugee organization in London several parcels of clothing received from the branches of the mission. This work

was done by the Relief Societies. We have just suggested that every Relief Society send us five shillings from their charity fund, and the total amount received shall be sent to Mrs. Churchill's Red Cross Aid for Russia.

"We are happy to say that there is no distress or want among the members who have been bombed, as they were taken care of as much as it was possible in the circumstances by the branch and district presidencies; and major relief came, of course, from the Government. All of them are rehabilitated, and as far as we know there is no want or suffering. None of our members have suffered physically in the past air raids."

More than a year earlier, Mrs Anastasiou wrote on December 3 1940, as follows: "We have organ ized a clothing fund wherein we ca help the distressed and the homeless I am enclosing the letter which w received from the authorities. W have had numerous letters of thi nature, so I thought I would enclos one just to let you see our Relie Society is being recognized, not onl by the Red Cross, but by the Lon don County Council." This lette was from the Public Assistance De partment of the London County Council, thanking the Relief Society for much-needed clothing for the Gibraltar evacuees.

MARY-MARTHA AM I

Courtney E. Cottam

Today I did the simple tasks of home,
Erasing chaos left by children's play;
Neatness ushered in a singing peace—
My hands were Martha's hands today.

Today I soothed to rest a troubled child,
Walked with a lad who might have lost his way;
Gave courage to one bending with his load—
My heart was Mary's heart today.

With Martha's hands I minister to man;
With Mary's heart I ease his weary way;
I pray that I may always do His will,
With Martha's hands, with Mary's heart, each day.

The Relief Society Magazine Drive

MAGAZINE representatives are once more to be commended upon the results of their efforts. The present *Magazine* circulation is approximately 55,000, due in large measure to the faithfulness and diligence of stake, ward, mission and branch *Magazine* representatives, actively supported by Relief Society executive officers and a loyal Relief Society membership. The increased enrollment in the wards and branches, due to the intensive work during the past year in connection with the membership-building program, appears to have given impetus to the work of *Magazine* representatives and to have been an important factor in the success achieved. The General Board is sincerely appreciative of all that has been accomplished, and acknowledges the direct relationship of the success of *Magazine* work to that of all other phases of Relief Society work.

The General Board is pleased to announce that this year a one-year free subscription to the *Magazine* will be awarded to all representatives securing subscriptions equal to 75 percent of the ward or branch enrollment, irrespective of the number of subscriptions secured. Heretofore in order to obtain this award a minimum of at least 25 subscriptions was required together with a subscription percentage of 75 or above of the ward or branch enrollment. This new ruling means that free subscriptions will be awarded to 298 representatives.

In compiling the *Magazine* honor roll we note that a number of wards and branches based their percentages upon the membership figures as of December 31, 1940, rather than of December 31, 1941. Instructions to stake *Magazine* representatives state: "In compiling reports first verify ward enrollment with enrollment as shown on annual ward reports as of December 31 of the same year." Those Relief Societies which mistakenly compared the 1940 membership with *Magazine* subscriptions entered during the calendar year 1941 may not have achieved as high a percentage as they thought, inasmuch as the membership count at the end of 1941 was much higher in most wards and branches than at the end of 1940. Disappointments due to this misunderstanding are most sincerely regretted.

Heretofore in publishing the honor roll wards and branches have been classified according to enrollment in three groups, as follows: Group A, those Societies with an enrollment of 100 or over; Group B, those Societies with an enrollment of 50 to 99 inclusive; Group C, those Societies with an enrollment of less than 50. Wards and branches in which subscriptions were secured equal to 75 percent of the ward or branch enrollment, together with their respective *Magazine* representatives, were listed on the honor roll according to percentages secured. In order that stakes, wards, missions, and branches may more readily find their respective listings, the honor roll for 1941 is presented herewith in alphabetical order.

HONOR ROLL

Stake or Mission	Ward or Branch	Enrollment	Subscriptions No.	Subscriptions Pct.	Magazine Representative
Alberta	Hartley	23	18	78	Annie Orr
Alpine	Highland	51	47	92	Louella Binns
Australian		213	225	106	Violet Cook
	Adelaide	11	17	155	Gertrude L. Latter
	Brisbane	35	46	131	P. M. Brown
	Enmore	34	30	88	Margaret Rood
	Hurstville	17	44	259	Ethel Parton
	Melbourne	29	28	97	Katie Hokin
	Oyster Bay	12	9	75	Ellen Woolley
	Woollahra	9	11	122	Mavis L. Burroughs
Bannock	Lago	31	28	90	Dorothy Steel
	Mound Valley	32	25	78	Emma Collins
	Thatcher	50	48	96	Theone Smith
Bear Lake		608	459	75	Hattie Findlay
	Fish Haven	43	43	100	Effie W. Stock
	Garden City	45	36	80	Lovina Jenkins
	Laketown	55	55	100	Barbara S. Norris
	Lanark	27	21	78	Elizabeth Eborn
	Liberty	39	31	79	Edna K. Morgan
	Ovid	46	35	76	Merietta Sorenson
	Paris Second	93	70	75	Della R. Hulme
	Sharon	20	17	85	Hazel Long
	St. Charles	97	74	76	Bertha Peterson
Bear River	Collinston	12	10	83	Geneva Whitney
	Howell	25	23	92	Veda B. Mason
	Park Valley	41	40	98	Emma Carter
	Penrose	28	32	114	Dott M. Simms
	Stone	28	30	107	Christine Neal
Big Horn		899	772	86	Ann E. Gwynn
	Basin	43	49	114	Lova Kinghorn
	Belfry	18	17	94	Mary Youst
	Burlington	63	67	106	Dorothy Yorgason
	Byron	94	74	79	Sally Griffin
	Cowley	137	125	91	Hope B. Eyre
	Lovell West	181	170	94	Bertha M. Hile
	Powell	25	33	132	Irene E. Safford
Blackfoot	Pingree	31	35	113	Sarah E. Cammack
	Springfield	30	23	77	Vera Lloyd
Blaine	Romedale	14	11	79	Esther Thompson
Boise	Atlanta	7	7	100	
	Boise Fourth	60	46	77	Lillis H. Melander
Box Elder	Brigham Second	127	115	91	Sarah H. Horsley
	Evans	21	21	100	Cleo Andersen
	Perry	43	44	102	Ida Y. Thorne
Burley	Pella	45	46	102	Alice Freer
	Unity	50	53	106	Afton Baker
Cache	Logan Fourth	202	162	80	Rachel Fuhriman
California					
Riverside District		44	34	77	Ellen S. Mellon
El Dorado District	Sonora	8	6	75	Amy A. Johnson
Fresno District	Coalinga	9	7	78	Eleanor Ihnen

Stake or Mission	Ward or Branch	Enrollment	Subscriptions No.	Subscriptions Pct.	Magazine Representative
Imperial Valley Dist.	Brawley	12	9	75	Tessie Slocum
Monterey Bay Dist.	Salinas	17	14	82	Amy H. Merrill
Northern Arizona District	Chino Valley	11	9	82	Ida H. Turley
	Prescott Second	36	39	108	Veda Scott
Riverside District	Beaumont-Banning	11	16	145	Lucy Lyle
Santa Barbara Dist.	Lompoc	14	11	79	Shirley Stauffanson
	Santa Paula	12	9	75	Leona Southwick
Santa Rosa District	Geyserville	6	5	83	Mary L. Sanders
Shasta District	Red Bluff	13	12	92	Mrs. Alma Ryan
Carbon	Price Third	149	126	84	Junie Allred
	Spring Glenn	52	39	75	Myrtle Whorff
	Spring Canyon	67	53	79	Nina Fadis
Cassia	Oakley Third	30	24	80	Lovina Critchfield
Chicago	Milwaukee	58	46	79	Mildred Hilbig
	Milwaukee South	18	15	83	Vivienne Hart
	University	64	49	77	Ingeborg Friberg
Duchesne	Utahn	19	15	79	Matilda Wright
Eastern States	Bradford	6	6	100	Mary Ellen Lovell
	Buffalo	16	15	94	Winifred Couch
	Canandaigua	11	11	100	Nellie Lodge
	Harrisburg	7	7	100	Grace B. Loye
	Newburgh	11	10	91	Adelaide M. Horning
	Philadelphia	32	38	119	Doris Bulkley
	Reading	7	8	114	Pearl D. Yeager
	Scranton	6	6	100	Ella Brown
	Trenton	5	6	120	Marion Thoburn
	Wilson	15	13	87	Emma Grace Hare
Emery	Orangeville	117	98	84	Louise Tuttle
Emigration	Twelfth	148	151	102	Nellie Kendall
Franklin	Fairview	92	92	100	Annie W. Gilbert
	Mapleton	31	29	94	Cora Knapp
Garfield	Junction	56	52	93	Hattie M. Ipson
Granite	Hawthorne	248	201	81	Charlotte Stout
	Nibley Park	188	142	76	Emma Armstrong
Idaho	Hatch	14	12	86	Valera Johnson
	Kelly	22	21	95	Fern Cooper
	Toponce	13	11	85	Reta E. Bowler
Idaho Falls	Ammon	120	93	78	Christie Heath
	Idaho Falls Fifth	120	128	107	Ila Sams
	Idaho Falls Sixth	125	95	76	Phoebe Peterson
	Idaho Falls Third	132	103	78	Laura Hops
	Lincoln	63	50	79	Ellen Jensen
Juarez		140	131	94	Jennie Bowman
	Chihuahua	6	5	83	Theresa T. Wagner
	Chuichupa	22	24	109	Cora Judd
	Dublan	38	40	105	Jennie Bowman
	Garcia	8	6	75	Ida Kartchner
	Juarez	59	47	80	Mildred Farnsworth
	Pacheco	7	9	129	Margaret M. Johnson
Kanab	Moccasin	10	8	80	Margaret Heaton

Stake or Mission	Ward or Branch	Enrollment	Subscriptions No.	Pct.	Magazine Representative
Kolob	Springville Fourth	187	140	75	Lela Sumsion
Lethbridge	Diamond City	20	15	75	Adeline Simmons
	Edmonton	26	26	100	Irene Barber
	Picture Butte	30	23	77	Eva D. Salmon
Liberty	Harvard	147	115	79	Thelma S. Schmid
Logan	Providence First	78	62	79	Clara Astel
	Young	28	24	86	Emma Speth
Long Beach	Compton	110	85	77	Jessie Hall
	Santa Ana	70	54	77	Ruby B. Martin
	Wilmington	56	55	98	Ada Parkins
Los Angeles	Adams	167	133	80	Edith Hance
	Wilshire	175	148	85	Myrtle C. Foulger
Lost River	Challis	18	14	78	Virga Stevens
	Leadore	13	14	108	Leda Dalby
Malad	Daniels	13	13	100	Louise Gilgen
	Holbrook	32	28	88	Alice J. Hubbard
	Malad First	77	75	97	Esther Hess
	Portage	66	52	80	Esther E. John
	Reynolds	15	12	80	Mabel J. Smith
	Woodruff	22	17	77	Afton Ward
Maricopa	Gilbert	27	24	89	Donetta Fuller
	Lehi	42	33	79	Minerva Rothrock
	Mesa First	147	111	76	Rachel Johnson
	Mesa Fifth	119	89	75	Lucy D. Chesley
	Mesa Fourth	84	87	104	Grace Burton
	Mesa Third	106	86	81	Nina Stapley
	Pine	25	23	92	Ina P. Hunt
	Superior	26	23	88	Abbie Bell
Millard	Flowell	22	19	89	Ruth Allen
	Scipio	136	102	75	Nora Ivie
Minidoka	Acequia	47	42	89	Ella Harrison
	Hazelton	31	31	100	DeLila Wickham
	Rupert First	43	52	121	Martha A. Probst
Moapa	Bunkerville	56	43	77	Tamzen Adams
	Littlefield	14	15	107	Leona M. Corbridge
	Logandale	53	52	98	Lillian Adams
	Mesquite	82	62	76	Josephine Hughes
Montpelier	Bern	26	20	77	Myrtle Steckler
	Geneva	31	28	90	Rosetta Teuscher
	Montpelier First	75	64	85	Cleone Bagley
	Nounan	19	17	89	Florence Bartschi
	Raymond	15	13	87	Eleanor Saxton
	Wardboro	19	20	105	Evva Dalrymple
Morgan	Richville	22	18	82	Lillie Clark
	Slide	24	21	88	Bernice Redden
Mt. Graham	Las Cruces	8	7	88	Marguerite Pyper
	Solomonville	31	26	84	Lucy Barney
Mt. Ogden	Ogden Ninth	197	147	75	Marguerite Roberts
	South Weber	27	23	85	Inez B. Bowman
Nampa	Melba	28	21	75	Myrtle Wood
	Nampa Second	104	81	78	Mary E. Dixon
Nevada	Callao	8	7	88	Inez Tripp

Stake or Mission	Ward or Branch	Enrollment	Subscriptions No.	Subscriptions Pct.	Magazine Representative
	Carlin	23	22	96	Charlotte Ferguson
	McGill	140	156	111	Louisa Johnson
New York	Manhattan	51	48	94	Ida Sprung
	Queens	63	49	78	Laura Schroeder
North Central Sts.	Glasgow	16	17	106	Lucy M. Tippetts
North Davis	East Layton	141	131	93	Ella Weaver
Northern States					
East Michigan Dist.		53	46	87	
Indianapolis District		137	119	87	
South Ohio District		70	56	80	
Detroit District	Detroit West	60	47	78	
East Michigan Dist.	Flint	28	21	75	Mabel Quay
	Pontiac	16	16	100	
	Saginaw	9	9	100	
East Wisconsin Dist.	Green Bay	5	4	80	
	Lindhurst	12	13	108	
Indianapolis Dist.	Cambridge City	12	11	92	Margaret Sharrer
	Indianapolis North	44	34	77	
	Indianapolis South	66	66	100	
North Indiana Dist.	Fort Wayne	25	19	76	Hulda C. Anderson
	Muncie	20	17	85	
North Ohio District	Cleveland	16	13	81	Evelyn Kane
South Illinois Dist.	Decatur	15	12	80	
	Farmer City	7	6	86	
	Springfield	14	12	86	
South Indiana Dist.	Linton	17	14	82	Margaret Sharrer
	Terre Haute	24	23	96	
South Ohio District	Cincinnati	44	42	95	Gertrude Ethington
West Iowa District	Sioux City	8	7	88	
West Michigan Dist.	Jackson	12	12	100	
	Lansing	26	26	100	
West Wisconsin District	Eau Claire	14	13	93	Hazel Branham
North Weber	Marriott	26	26	100	Sarah Parry
Oakland	Elmhurst	83	79	95	Lavina Smithen
	Martinez	45	39	87	Lillian Abbott
	Maxwell Park	69	56	81	Irene Schatz
Ogden	North Ogden	165	151	92	Mabel Campbell
	Ogden Fourth	179	145	81	Lena Hansen
Quirrh	Hercules	21	18	86	Fannie P. Little
Palmyra	Palmyra	40	30	75	Annie Neilson
	Spanish Fork Second	126	100	79	Pearl Cloward
Phoenix	Phoenix First	112	97	87	Bertha Galbraith
	Phoenix Second	148	113	76	Phoebe Thomson
Portland	Eugene	39	36	92	Violet Anderson
Portneuf	Grant	9	8	89	Rachel H. Anderson
	McCammon	92	69	75	Marian Romriell
	Swan Lake	29	25	86	Marie Henderson
	Woodland	21	19	90	Mary L. Edwards
Provo	Manavu	153	145	95	Mattie L. Hanks
Raft River	Sublett	10	8	80	Persis Horn

Stake or Mission	Ward or Branch	Enrollment	Subscriptions No.	Subscriptions Pct.	Magazine Representative
Reno	Alturas	8	9	113	Mable R. Schick
	Portola	21	27	129	K. E. Maxwell
	Sparks	86	74	86	Merlyn K. Lampman
	Tonepah	12	11	92	Clara Logan
	Winnemucca	23	25	109	Thora S. Nickols
Rexburg	Independence	41	35	85	Pauline Perry
Roosevelt	Leota	14	11	79	Leona Jorgensen
Sacramento	Ione	15	14	93	Ellen Hyde
	Sacramento	81	101	125	Zella E. DeVault
	Tracy	17	15	88	Carrol Greenhalgh
St. George	Pine Valley	14	12	86	Emma S. Snow
	St. George Center	96	75	78	Flora M. Brooks
	Santa Clara	52	41	79	Mrs. Archie Gubler
	Veyo	18	17	94	Esther Chadburn
St. Johns	Alpine	23	28	122	Ruth Cleveland
	Vernon	14	13	93	Ella L. Grau
St. Joseph	Miami	75	57	76	Ella Sims
	Pima	167	143	86	Lydia Zufelt
San Diego	Logan Heights	54	42	78	Nancy Bird
San Francisco	Balboa	55	50	91	Henrietta Anderson
	Redwood City	45	40	89	Charlotte Showers
	San Jose	64	48	75	Eliza Horsfield
San Juan	Bluff	14	13	93	Eva Johnson
Santaquin-Tintic	Elberta	16	15	94	Harriet Barney
Seattle	Bellingham	32	24	75	Ella M. Petrie
	Lincoln	34	40	118	Rhoda T. Avery
	Renton	15	18	120	Marie Marlowe
	University	79	64	81	Elva Rousell
	Vancouver, B. C.	34	29	85	Gladys M. Hailes
Shelley	Goshen	68	61	90	Nellie Roos
Snowflake	Claysprings	25	26	104	Margaret Witt
	Heber	28	26	93	Ruby G. Porter
	Joseph City	62	53	85	Maurine Porter
	Linden	11	9	82	May Thomas
	McNary	18	16	89	Celia Gardner
	Winslow	63	50	79	Rae Wakefield
	Woodruff	33	27	82	Hortense Bowler
Southern Arizona	Binghampton	66	50	76	Louisa Done
South Los Angeles		875	725	83	Rosine Bauer
	Downey	31	28	90	Florence Heath
	Firestone	48	44	92	Elisabeth Winkler
	Grant	46	35	76	Marie Jenkins
	Huntington Park	136	121	89	Dora Wagstaff
	Matthews	107	80	75	Elizabeth Bowen
	Maywood	99	99	100	Lola L. D. McCoy
	South Gate	119	98	82	Delila Hamman
	Vermont	72	68	94	Claire Selander
South Summit	Marion	31	25	81	Zella B. Johnston
Star Valley	Etna	50	39	78	Marion Wolfley
	Freedom	111	87	78	Martha Brog
	Osmond	25	20	80	Mabel Allred
Taylor	Magrath Second	105	100	95	Frieda R. S. Henderson

Stake or Mission	Ward or Branch	Enrollment	Subscriptions No.	Subscriptions Pct.	Magazine Representative
	Tyrells Lake	10	12	120	Clara E. Selk
	Warner	14	13	93	Bertha F. Shields
eton	Bates	29	28	97	Sady Furniss
	Jackson	25	29	116	Emma Thompson
exas	Alexandria	4	9	225	Willie Mayo
	Austin	16	13	81	Ernestine Furr
	Pride	14	11	79	Tressie Noble
mpanogos	Lindon	68	52	76	Cosby Rogers
	Pleasant Grove First	120	100	83	Emma Harper
win Falls		428	326	76	Maud Hutchison
	Buhl	81	62	77	Ophelia Cox
	Filer	22	20	91	Marilla Fife
	Kimberley	43	42	98	Melvina McEwen
	Twin Falls First	111	83	75	Lenore Carroll
	Twin Falls Second	111	85	77	Helma Bailey
nion	Baker	38	41	108	Saddie E. Shelton
	Imbler	32	26	81	Bernice Sanders
	LaGrande First	74	57	77	Emma Stringham
vada	Ursine	12	12	100	Zelma Hollinger
asatch	Center	25	24	96	Lila Christensen
	Daniels	53	44	83	Sarah C. Price
	Heber Third	126	124	98	Annie K. Moulton
ashington	Fairview	31	25	81	Mary M. Avey
	Washington	59	45	76	Thelma B. Brown
eber	Clinton	108	86	80	Wanda Beus
	Hooper	199	155	78	Florence Naisbitt
	Kanesville	35	28	80	Aleen H. Hansen
	Ogden Eleventh	150	114	76	Catherine Rose
eiser	Fruitvale	14	11	79	Sophia Ivy
	Letha	23	20	87	Oretta Thornock
estern States	Belle Fouche	12	11	92	Sadie Meredith
	Canon City	8	13	163	Eula M. Herrin
	Carson	8	6	75	Francis I. Newville
	Casper	30	25	83	Gene Drollinger
	Clovis	6	6	100	Jean Jolene Reynolds
	Craig	16	12	75	Delora Livingston
	Freemont	8	7	88	Ival Anderson
	Fruita	21	21	100	Alice Lang
	Gallup	13	18	138	Plainnie Davis
	Glenwood Springs	9	8	89	Geneve Bair
	Meeker	9	7	78	Viola Castle
	South Omaha	10	12	120	Grace L. K. Comrolley
est Jordan	Bluffdale	52	41	79	Ida Hardman
	Copperton	75	60	80	Gwen C. Knudsen
	Herriman	50	58	116	Agnes Dansie
	Lark	34	37	109	Lillis Sandstrom
	Riverton Second	76	75	99	Blanch Myers
oodruff	Hilliard	23	27	117	Naomi Lym
llowstone	Chester	48	46	96	Martha Williams
	Egin	33	31	94	Eva Dexter
	Farnum	19	16	84	LaVera Hendrickson

Stake or Mission	Ward or Branch	Enrollment	Subscriptions No.	Pct.	Magazine Representative
	Green Timber	7	6	86	Dora Stegelmier
	Heman	23	20	87	Fanny Hunter
	Twin Groves	40	46	115	Selina Richards
Young	Kirtland	55	52	95	May W. Bond

Note: Reports were not received from Juab, Oahu, and San Luis Stakes

Message From The Presiding Bishopric

(Continued from page 159)

The Relief Society has endeavored throughout the century of its existence to educate its members in the correct principles of welfare work, emphasizing the importance of a type of assistance which never demoralizes the individual because of a literal overgenerous supply of necessities, but which, rather, encourages the individual to maintain a degree of self-respect, and which helps in such a way as not to cause him undue humiliation or a feeling of futility.

This great mothers' organization advocates:

> First, to put into every man's heart a sense of his own supreme worth in the sight of God. Respect for the individual and for his personality is a fundamental principle in the art of helping, and, far more important than all, Relief Society teachings aim to maintain the morale of an individual so that he will not lose his independence and allow others to do for him what he can do for himself.
>
> Second, any normal individual may require temporary assistance, but to keep him in a state of dependence when he could maintain himself is a crime against the individual as well as the society which supports him. It robs society of the kind of people who make a society self-sustaining. Such help causes the individual to sell his birthright for a mess of pottage.

If all relief agencies, be they of a religious or governmental nature, would but follow these two fundamentals in social welfare work, there would be little need of concern for the destiny of our great nation, the element of demoralization would disappear, and men would again become strong.

There is in the hearts of these "Angels of Mercy" an abiding faith in the Lord Jesus Christ and his restored Priesthood, which builds faith and courage in the hearts of those who are beset with many of life's problems.

Aside from waging a war against poverty, this great organization of women affords its membership many wonderful opportunities in the fields of culture, literature, theology, domestic science, and recreation, literally making it possible for thousands of women who live in the remote parts of the Church to come in contact with the finer things of life.

"To do justly and to love mercy and to walk humbly with thy God" is more than an axiom with the mothers of the Church, it is an actual daily practice in their lives and a shining example of what Paul termed pure religion when he declared: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1:27)

Message From General Church Welfare Committee

(Continued from page 161)

onstant attention to the many de-
ails necessary for the proper coor-
lination of the work of the Relief
Society with the Priesthood of the
Church has unquestionably been
argely responsible for the accom-
plishments of this great women's
uxiliary organization in the Welfare
Plan. The same can truthfully be
aid of the present leadership, Sister Amy Brown Lyman, Counselors Donna D. Sorensen and Marcia K. Howells, and General Secretary-Treasurer, Vera White Pohlman.

Appreciatively and almost reverently, we, the General Church Welfare Committee, acknowledge your very great accomplishments in the Church Welfare Plan as you celebrate the centennial of your organization.

The Joy Of Progression

(Continued from page 181)

neetinghouse may be provided
where someone may care for the
hildren while mothers attend the
neetings.

My final tribute to Relief Society
this: For many years my life has
een enriched, and I have been
nade a partaker in the great joy that
omes from learning new truths and
rom a sense of growth and develop-
nent. My attendance has helped
ne to be more tolerant, more under-
tanding of human mistakes and
uffering, and to have a more intelligent desire to remove the causes of evil amongst us. It has taught me more of the meaning of love for fellow man and given me a deeper insight into the truths of the Gospel of Jesus Christ, which alone offers the way to peace and progress for all mankind.

I am deeply grateful that the Lord made it possible for woman through study and effort to take her place by the side of man intellectually and spiritually in the march of eternal progression.

Relief Society General Presidents

(Continued from page 170)

ons. Her extensive travels and ex-
ellent education have given her a
nd of interesting information, and
ocially she is a favorite, giving liber-
ly of her talents in the entertain-
ent of friends. No one can predict what awaits Mrs. Lyman in this war-torn world, but whatever comes, she will meet the need and emergency with the same courage as have her predecessors. All have been magnificent women fitted for the day of their leadership.

SYMBOL

William A. Forsyth

Last night the earth was dark and dull
With a rumbling, rolling cloud;
From mountaintop to mountaintop
It formed the valley's shroud.

Today no clouds are in the sky;
The air is fresh and new.
This morning marked the season's turn—
The grass was wet with dew.

Today a lone, brave panzy bloomed
When it heard a robin sing;
A purple splotch on neutral gray—
Sure symbol of the spring.

"The secret of happiness is not in doing what one likes, but in liking what one has to do." —James M. Barrie.

☆

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